SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

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PSYCHICAL RESEARCH.

Many Cogent Facts in Its Favor.

Reasons Why Mediums Should Lend Their Aid.

BY SAMUEL H. TERRY.

Within the past ten years, from a thorough investigation of the mysterious phenomena known as spiritual manifestations, I have come to a positive belief that the more prominent of them are actually true. That is, that writing is made to appear on slates and paper under circumstances which make it impossible that a mortal hand could have held and guided the pencil; that energy is so exerted upon material things that they are forcibly and visibly moved from their positions without the operation of any assignable cause known to science; and that phantoms resembling human beings, which are cognizable by our senses of sight, hearing, feeling, and even of smell, are made or induced to instantaneously appear, and, after a few minutes, as instantaneously dissolve and disappear. Of these facts, no man who will honestly and earnestly investigate for a reasonable time, coming, for the purpose, into intimate association with the recognized, reputable mediums in these three branches can fail to be convinced. (See Note I.)

(The notes referred to in the text are by the editor of the *Psychical Review*, and immediately follow Mr. Terry's contribution.—EDITOR PROGRESSIVE THINKER.)

What may then follow? The investigator has arrived at the knowledge that a mysterious energy or force, utterly unknown to scientists, exists somewhere or somehow. He may have an inquiring mind, and be unwilling to accept the dictum of Spiritualists, founded upon the individuality in the writings and the speech of the phantoms, that these manifestations are the work of beings who were once mortal, and who still live in spirit form, because such a belief is not consistent with his scientific education. And he may cast about to find the source in some power of the human mind, of projecting its thought upon surrounding things, as an invisible force capable of producing the manifestations, just as science has inferred the existence of the luminiferous ether, which it believes to exist solely because the known phenomena of light and heat proceeding from the sun seem to require something of the kind to explain them. This and other speculative possibilities allowable to the scientific investigator failing him, he may fall back and rest on the hypothesis that the phenomena did not really occur, but that he was hypnotized, and then caused to believe that they did, if he has so far departed from his strict scientific education as to believe in the long-ridiculed "Mesmer humbug.". (See Note II.) A somewhat intelligent man of this character having obtained some independent slate-writing, on being questioned about it, said: "I seem to see it on the slate, still I believe I am under some hypnotic influence whenever I look at it, and do not really see it (see Note III.), because it cannot be there;" i. e., its presence there could not be accounted for on any scientific ground. (See Note IV.)

If the investigator happens to be a believer in evangelical Christianity, one other alternative is open to him—that found by a committee of divines of the Reformed Dutch church, who set out to investigate the subject of modern Spiritualism over twenty years ago. They fully confirmed the truth of the manifestations, but after an earnest and prayerful inquiry into the cause arrived at the conclusion that it was the work of the Devil. (See Note V.) So much by way of a prelude to an effort to respond to the editorial request in the February number of *The Psychical Review*, that some Spiritualist will give the reason why the American Psychical Society is not obtaining the co-operation of well-developed mediums or psychics, in furtherance of their investigations to the extent they think they have a right to expect. I think I may rank myself now among the Spiritualists, as, after much consideration over the intelligence and peculiar individuality displayed in the many psychical communications I have received purporting to come from those I knew in mortal life, who have passed beyond the veil, no other solution of the grave problem seems possible. And yet I hold myself open to examine without prejudice any other theory proposed by the American Psychical Society, and to adopt it if the evidence shows that it is the true solution. (See Note VI.)

The question you ask can be definitely answered only by those who have had such intimate acquaintance with mediums as to thoroughly know the peculiar influences surrounding them. In my investigation into Spiritualism, and since, I have been brought a great deal into their society, and have become quite familiar with these influences. As a rule, the best of these are not, in the seances, governed greatly by their own reason. They are largely, if not entirely, mere instruments in the hands of some dominating influence known among them as their special spirit, guide or control. This guide seems to be cognizant of the motives influencing those who ask for admittance to a seance, and the medium is influenced to act accordingly. If the purpose be a laudable one, that is, an earnest desire to get into communication with some departed friend (See Note VII.), the way is always open and the medium in a welcoming mood. If, however, the call is out of mere curiosity, there is nothing praiseworthy in the motive (see Note VIII.), and the guide and the medium may be indifferent. The visitor may sit out an hour's seance seeing and hearing what others are getting, and obtain nothing for himself. It will be yet worse if he comes with the determination to criticise or question the truth of the manifestations—even though with an honest willingness to be convinced—that is, if the evidence produced is overwhelming (see Note IX.); and still worse if, with a belief that all spiritual manifestations are fraudulent, he decides to catch the medium in some trick if he can. (See Note X.) In these cases there is often seen a great deal of human nature in the spirit-guide, who is ready to give the man what he came for, just as grown people sometimes delight to play on the suspicions of a little child that accuses them of deception, and whom they then laughingly deceive. Visitors of these last two classes might better at once honestly own their motive, for they vainly try to conceal them from the spirit-guide. But could such expect much courtesy from the medium if they did? I have several times known the medium to request one or more persons to retire before the seance commenced, remarking after they were gone that they brought a bad influence into the circle. No doubt such persons are sometimes allowed to remain, the courtesy of the medium, or his desire for the fee, inducing him to disobey the monition of his spirit-guide.

Then, too, there is a general disposition on the part of good mediums to magnify their gift. They recognize in it something that places them above other people. Like great vocalists and actors, they incline to become a law unto themselves, and expect others to seek them out and come with gifts of flowers and favors to propitiate them. (See Note XI.) Now, viewing all these conditions and characteristics, which I am sure you will find practically true, strive to put yourself in some like position, and you will perceive how difficult it will be for the American Psychical Society to get their co-operation in the investigation they are making. It can be done, but the spirit in which it is now sought for will never succeed. (See Note XII.) Suppose, Mr. Editor, that you were an eminent astronomer, conscious of your worth and standing in that realm of knowledge, and that some day a committee from the congregation of the Rev. John Jasper, who continue to believe that the "sun do move," called on you, proffering a dollar for an hour's interview, in which they wish to have proved to them that the earth revolves around the sun, at the same time implying by their remarks, if not loudly asserting, their belief in your want of common sense in holding to such a notion, when your and all men's eyes can plainly see that the sun rises in the east and travels over to the west on its daily round. How would you treat them? and would it better their case if they honestly assured you that if you succeeded in satisfying them of the truth of your theory, they would not only admit it, but would see that the world everywhere should be brought to your views? I have used a rather extravagant and *outre* simile, not because I think there is any shadow of comparison between the parties in the two cases, but to forcibly set before you and your fellow-members the unphilosophical position you are in when you expect mediums to come forward to aid your organized investigation. (See Note XIII.)

And yet there is not a member of your society earnestly desirous of receiving a communication from some dear friend who has passed into the higher life, but may obtain it by an interview with any good slate-writing medium, and under circumstances that will preclude all possible suspicion of fraud. He may not obtain it at the first interview, as the conditions may not be favorable; but with a persistence extending to three or four interviews with the same medium, during which things will occur that will bring him into better *rapport*, his end will be attained. I mention this independent writing, which with some mediums may be obtained on paper, because it is a manifestation where the doubting visitor can readily guard against the possibility of deception. (See Note XIV.)

In conclusion, allow me to suggest that the American Psychical Society will have accomplished a good work if they can satisfy themselves in the above way that the manifestations are really true, and will certify only to this much to the world. (See Note XV.) I much doubt if they can do more at present than to prove and certify to the truth of these manifestations generally. Neither the scientific nor the evangelical world is as yet prepared to accept the logical conclusions Spiritualists draw from the character of these manifestations. By stopping at this point you leave the scientific world, on the one hand, free to discuss and discover, if they can, the mysterious cause for these manifestations in such way that their established theory, that there can be no effect without an adequate cause, will not be overturned. (See Note XVI.) On the other hand, the evangelical world, who look at the subject as it affects their creed, may have opportunity to show the fallacy and danger of adopting the religious teaching that has come into the world through modern Spiritualism, or may quietly and gradually conform their creeds to these teachings, which last seems now the trend of religious thought.

NOTES BY THE EDITOR OF THE PSYCHICAL REVIEW.

NOTE I.—One of the unfortunate consequences of the lax ideal of the ethics of investigation which generally prevails is that, contrary to common justice and humanity—to say nothing of the requirements of the scientific method—many people adjudge all persons disreputable who profess to be mediums. The mere profession settles the matter, so far as they are concerned, since there is no place in their philosophy for the existence of mediumistic phenomena. Sometimes the strongest testimonies for will not diminish their prejudice, while bare assertion against—no heed being paid to the character of the one who testifies, or to his sources of information—is accepted as conclusive evidence, and the medium's character is blasted forever. I concur with those who hold that the evidence of fraud should be as clear upon the one hand as that demanded of genuineness upon the other. Furthermore, I hold that in cases where test conditions can be relied upon to exclude trickery, every experiment made under such conditions must stand upon its own merits; and that the detection of the medium in fraud before or after, or both, does not invalidate said results, unless the fraud is perpetrated under the same or strictly equivalent conditions, thus impeaching the integrity of the experiments by showing that what were believed to be test conditions were not such in reality. Mediums are justified in refusing to aid investigators who will not concede and abide by these fundamental principles.

NOTE II.—I have many times cited the transition from rejected mesmerism to received hypnotism, as an argument for the candid consideration of spiritualistic phenomena. The history of mesmerism furnishes an instructive illustration of the manner in which the mind works. While the spiritistic hypothesis has, more, perhaps, than almost any other that has ever been put forth as an explanation of any species of phenomena, aroused dogmatic religious prejudice, and called forth arguments from scientists, to whose *a priori* and fallacious character they have been singularly blind, at the same time, the fate of this hypothesis, and of the phenomena upon which it is based, is by no means exceptional. It may more truthfully be said that this theory has shared the common lot of all hypotheses—the lot of being rejected without proper investigation. The chief causes of such an action of the mind lie, first, in the great predominance of man's reliance upon authority, as against the effort to acquire first-hand experience; and second, in the strong tendency manifested by many men of ability to declare what is and is not true, and what is and is not possible, upon the basis of what they then know, instead of observing the facts alleged in the premises. It has been well said that science has erred more in affirming what is not true or possible, than in stating the positive side of the case. Reliance upon authority is necessary. Without it there can be no science. But it is important to consider the character of the authority to which we appeal; and the prime vice of *a priori* reasoning, when applied to phenomena, is that it undertakes to say what is true in the field E F G H, because it knows what is true in the field A B C D, whereas the only way to know what is true within the former area is to study the facts within its boundaries.

When a case is being tried in court, the judge listens to the evidence elicited from witnesses, and to the arguments made by the contending attorneys. His rulings, if he be upright, are based upon the evidence and his judgment as to the soundness of the arguments made by the lawyers. The greater ability of one of the advocates in drawing out everything that favors his side may lead to an unjust verdict. So the scientist who relies too exclusively upon authority, may be deceived, because some of the evidence is lacking. The student of psychical science must be like the conscientious attorney rather than like the judge. He must desire to know the most and the best that can be said in favor of his client's case. He must study it sympathetically, and shape his materials properly. At the same time he must stand in wholesome awe of the judges—the host of students who shall tread in his pathway in the future, and bring to light every stroke of sharp practice, every insincere word, every attempt to play upon the prejudices of the jury. When the scientist is willing to descend from his bench, when he recognizes that his assistance is needed in grappling with psychical phenomena at first hand, and in arranging the material before the case goes into court, then we may reasonably expect important results.

It is not to-day a departure from "strict scientific education" to believe in hypnotism. The old story—heresy become orthodoxy.

NOTE III.—This appeal to hypnotism, which has recently come in vogue as a means of evading the evidence of the senses when psychical phenomena are under consideration, is an appeal, not to what has been established to be true, but to what the speaker imagines might be true! In the present state of our knowledge, it is utterly fallacious. Before it can have weight, the following facts at least must be proved: first, that a person can be caused to pass into and out of the hypnotic state with no interruption of the flow of normal state of consciousness which could suggest to him the fact that he had had a new subjective experience; and second, that what occurs in the hypnotic state is recalled when the subject resumes his normal condition, with substantially the same vividness with which memory reproduces the perceptions of the normal state. As the case is stated here, too, it is not a hypnotizer, but the slate itself, that produces all of the effects; and this repeatedly, and under, doubtless, a variety of mental conditions!

NOTE IV.—The statement, "it cannot be there," is absurd. Why can it not be there? Another abuse of *a priori* reasoning. The only way in which it can be determined whether there is writing on the slate or not is by the use of the senses. If these declare that there is, it does not make the slightest difference whether its presence can be "accounted for on any scientific ground" or not. Perception of facts logically precedes their explanation, and no statute of limitations exists in science whereby we are not justified in denying the reality of phenomena, if they are "not accounted for" in ten or a hundred years, nay, even if the causes are never discovered.

NOTE V.—These gentlemen are logically bound to prove the existence of *the* devil before they appeal to him as a sufficient explanation of the phenomena accepted by them as genuine.

NOTE VI.—Even if the spiritualistic hypothesis be true, as many phenomena naturally suggest, there is, from my standpoint, a great amount of difficult work to be done before it can be said to have triumphed over all of its rivals. I hope to see the *Psychical Review* the arena in which every plausable hypothesis shall show its full strength, as in no other way can we finally feel sure as to what explanation is the true one.

NOTE VII.—The author is in error if he makes this, as appears to be the case, the *only* laudable motive. Why should one who has little or no faith in the existence of spirits, and still less, perhaps, in their power to communicate with mortals, attend his first *seance* prompted by this motive? All that can reasonably be asked of him is that he shall have a desire to find new truth. This logically precedes the other motive, and has many times, after some experience, given birth to the other.

NOTE VIII.—I cannot agree with Mr. Terry upon this point. Curiosity is "the desire to see or learn something new, strange, or unknown." (Century Dictionary.

James Sully says of it: "There are two stages of development of feeling. In the first place, there is the lower or earlier form of curiosity, in which there is a vague consciousness that things have their reason of explanation, but little discernment as to what kind of an explanation is needed in a particular instance. This curiosity is often apparently satisfied by the mere semblance of an explanation. In the second place, there is the higher and more exacting form of curiosity which pre-supposes a trained intelligence, and a definite antecedent notion as to what kind of explanation is needed in any given case. The earlier and comparatively blind form shades insensibly into the later." ("Outlines of Psychology," p. 528.)

In his lecture upon "The Causes of Philosophy," Sir William Hamilton says: "We are created with the faculty of knowledge, and consequently, created with the tendency to exert it. Man philosophizes as he lives. He may philosophize well or ill, but philosophize he must." There are two essential causes of philosophy: "the one is, the necessity we feel to connect causes with effects; the other, to carry up our knowledge into unity.. .But besides these intellectual necessities, which are involved in the very existence of our faculties of knowledge, there is another powerful subsidiary to the same effect—in a certain affection of our capacities of feeling. This feeling, according to circumstances, denominated *surprise*, *astonishment*, *admiration*, *wonder*, and, when blended with the intellectual tendencies we have considered, it obtains the name of *curiosity*." Wonder, "though it cannot, as some have held, be allowed to be the principal, far less the only, cause of philosophy, is, however, a powerful auxiliary to speculation....Wonder has been contemptuously called the daughter of ignorance; true, but wonder, we should add, is the mother of knowledge. Among others, Plato, Aristotle, Plutarch and Bacon have all concurred in testifying to the influence of this principle....Says Aristotle....'It was....wonder which....determined men to philosophical reasearches....To doubt and to be astonished is to recognize our ignorance.'" ("Metaphysics," chapter iv.)

If Hamilton and the philosophers he quotes are right in assigning wonder such an important place in philosophy, and the former, in viewing curiosity as a blending of this feeling with the two great intellectual tap-roots of philosophy, it is evident that curiosity is praiseworthy as a motive and a necessary steppingstone in the passage from ignorance to knowledge. Can the skeptic reasonably be expected to be impelled to investigate spiritualistic phenomena by any motive other than curiosity alone or in combination.

NOTE IX—A complete answer to this involves nothing less than an exposition of what the mental attitude of the investigator should be, in order that the conditions shall be most favorable for the production of phenomena, consistent with sound intellectual progress and just to all parties. I shall not now attempt a treatment on the subject *in extenso*, but will touch upon some of the salient points.

I am satisfied that there are certain underlying principles to which the investigator must conform, in psychical as well as in physical research. Nevertheless, it is probable—this is the testimony of many intelligent spiritualists—that certain conditions, largely or wholly neutral in such sciences as chemistry and physics, may be quite influential or vital in psychical science. If the ordinary conditions are observed, a precipitate does not refuse to form because the experimenter is angry, or because his motive may be questionable. From the standpoint of present knowledge, we discern no relation whatever between chemical reaction outside of animal bodies and emotional states. When we turn to the psychical domain, however, where we have to deal with forces which, whether originating in the mind of the psychic or of a spirit operating through the psychic, are yet *of the same order* as the forces which may emanate from investigators, it will be seen that the later might defeat, mask, or alter the manifestations which the guiding intelligence sought to produce. We are told that Jesus did not many mighty works in Nazarath because of their unbelief To those who believe in the diety of Jesus, it should not be strange, then, that modern mediums are limited in what they can do by subtile conditions; and to those who do not, it will appear reasonable that if any "mighty works" did occur in Judea they depended upon conditions.

But after recognizing that the powers of each investigator are or may be a factor in the phenomena produced, and after affirming, as I do, that a scientist, however eminent and expert as an experimenter in other departments, has much to learn when he becomes a psychical investigator, and must needs, therefore, start afresh in childlikeness of spirit—conceding these points, it does not follow that the investigator must accept without question everything that a Spiritualist, a medium, or a spirit may say about conditions. It seems to me that "an honest willingness to be convinced" ought to go a great way toward reconciling a medium or a guide to an investigator. I cannot see, either, how an investigation can be worth anything, unless the observer attends the *seance* "with the determination to criticise or question the truth of the manifestations." The nature of the mind requires this, of the manifestations." The nature of the mind revuires this, the process by which new knowledge is added to our stock of truth. I have yet to find the first medium or Spiritualist who will affirm that since the advent of modern Spiritualism no fraud has ever been perpetrated by a medium at a seance. This being the case, it is indispensable that the mental faculties should be alive in order to distinguish between evidence that is worthless and evidence that may be most valuable and precious.

NOTE X.—Such a frame of mind may well furnish unfavorable conditions; and yet many persons have imbibed such a prejudice against Spiritualism that they are perfectly sincere, and believe themselves to be doing God service, when they attend a seance dominated by such ideas. I can readily understand that there are persons so hedged in by prejudice, and carrying with them such an atmosphere, that a medium or a spirit is justified in refusing to aid them in their attempts to investigate. They are not in a fit condition. It is a case of casting pearls before swine; and yet it may happen that something may reach and make an impression upon them. It is a practical question in every case, however, with the medium, and from the standpoint of the spiritualistic hypothesis with the guide, whether or not they will undertake the task.

The directors of the A. P. S. do not assume that all phenomena are fraudulent. Some of them know by personal experience that genuine phenomena do occur.

NOTE XI.—Every gift, whether natural, acquired, or both, can be used selfishly or unselfishly. Patti can demand of her manager several hundred dollars additional before she responds to an encore, if she sees fit. What is true in other vocations is equally true for mediums. They can remain chiefly within the circle of believers and admirers if they choose. But when a number of earnest men and women band themselves together to do a work which in their judgment needs to be done; when they believe that by the right kind of work whatever is true in the phenomena of Spiritualism can be placed before the world in a way that will reach many people who are now indifferent or sit in the seat of the scornful, and that will assist in the labor of moving the boundaries of science, so that such phenomena will fall within them—when they enlist in such a work from the purest motives and at considerable cost to other interests, they have a right, it seems to me, to feel surprised that more of the mediums are not willing to sacrifice themselves—if there be any sacrifice connected with their co-operation with us—that we may the more easily succeed in our undertaking.

I am aware that the statement in the society's first prospectus that we desired to settle, "once for all," whether the spiritualistic movement is based upon fact or delusion, has led some Spiritualists to make a by-word of this phrase. Nevertheless, this idea is perfectly defensible. As hypnotism stands before the world in a far different light from what it did fifty years ago, so there is destined to be, I believe, a short time in the history of genuine spiritualistic phenomena when the transition from heresy to orthodoxy will be made.

There may be those who will say that if this work is ever to be done, it must be carried out by those within the spiritualistic movement. But this does not follow. It is a surprising thing, for example, that two of the men who have in this century done most of the work of elaborating the theoretical side of scientific research, John Stuart Mill and W. Stanley Jevons, were neither of them experimental workers in science. So it may well happen—freely confessing that eminent and able men are pronounced Spiritualists—that some one person or a group of men and women may prove to be the more immediate instrument in the change mentioned rather than those in the spiritualistic movement. Not, of course, without the aid of mediums; and if there are any honors to distribute, they will get their share.

As the lovers of music and the drama pay court to the vocalist and the actor, so doubtless the members of the American Psychical Society will not be behind others in their appreciation of approved mediums, when they are convinced of certain things.

NOTE XII.—The trouble is not with the spirit that animates the society, but that its true spirit is not recognized. When our first prospectus was issued, the false alarm, "war against Spiritualism" flew from mouth to mouth along the battlements of the Spiritualistic fortress. Only a few of the defenders of the faith have as yet discovered their mistake.

NOTE XIII.—This simile is used to illustrate what Mr. Terry considers to be the unphilosophical position of our society. As a matter of fact, we neither assert nor imply that those who believe in the genuineness of some or all of the species of spiritualistic phenomena, nor yet in the spiritualistic explanation, are lacking in "good common sense." The Jasperites constitute such a small minority in our country, that the astronomer might well smile at the missionary labors proposed. Not so with the agnostics as to the claims of Spiritualism. To make the cases more parallel, also, the committee should say to the astronomer that the mathematical principles upon which he relies in his demonstration are questioned by many of the world's acknowledged leaders of thought, and that it had been charged that many of the observations which he used as data were made with instruments which gave erroneous results. These suppositions change the aspect of the case considerably. Yet so many people distrust the evidence of the senses in psychical investigations, and re-echo the cry of fraud so persistently, that some such change in the statement as that mentioned is necessary. Now, I believe myself that the senses are reliable in psychical research (though great care is many times needful in the matter of conditions) and also that fraud can be eliminated; but there are thousands of intelligent people who do not agree with me. It is for this reason that a new *critique* of the process by which we know is indispensable—a need scarcely recognized at all by Spiritualists. My contributions to the *Psychical Review* look to this end. The proper study of the conditions which render trickery impossible must go hand in hand with experimental work and mediums. The great trouble with the attitude of many Spiritualists is that their thinking is too superficial. I am not now saying that they have not had evidence which supports their conclusions, but rather that they have not given to a sufficient extent serious and profound consideration to the charges brought against the evidence of the senses in the realm of the "supernatural" and the "miraculous"—charges which must be met in the provinces of philosophy and psychology. It is true that, neglecting these considerations, millions of people might become Spiritualists themselves and be justified in their belief; but it is also true that some such work must be done by some one, before many of the exacting and critical minds can be brought to seriously consider psychical phenomena. If the position of our society is unphilosophical, Mr. Terry has not, I regret to say, been able to make me see where the trouble lies.

NOTE XIV.—I do not dispute what is here claimed as to obtaining these phenomena, though the average difficulty of getting them may be underestimated. Mr. B. Flower is positive that he has had genuine slate-writing. Feeling that the testimony of a number of observers is worth more than that of a single person, our committees have had a number of sittings for this species of phenomena. The results were published in the *Psychical Review* for August, 1892. Other sittings have been held recently, and will be continued as circumstances permit.

NOTE XV.—Our society could not rest satisfied with the mere decision, we have found such and such phenomena genuine, and we have not been able to assure ourselves that these other species are genuine. After facts have been established, the next step is the search for causes.

NOTE XVI.—The spiritualistic hypothesis does not involve a denial of the *dictum*, "there can be no effect without an adequate cause." The task which Mr. Terry proposes that we should turn over to the scientific world, our society was expressly formed to undertake; and I believe that, with the aid of different kinds that will come to us from many sources, our efforts will be crowned with succes in the end.—*The Psychical Review*.

Hope.

Yes, death is at the bottom of the cup,
And every one that lives must drink it up;
And yet, between the sparkle at the top
And the black lees where lurks that bitter drop
There swims enough good liquor, heaven knows,
To ease our hearts of all our other woes.

The bubbles rise in sunshine at the brim;
That drop below is very far and dim;
The quick fumes spread and shape us such bright dreams
That in the glad delirium it seems
As though by some deft sleight, if so we willed,
That drop untasted might be somehow spilled.

—*W. D. Howells in Harper's Magazine.*

OLDEST BOOK IN THE WORLD.

It Is Not the Bible, as Many May Think.

J. H. Mitchnier, in *Knowledge* for June, gives an interesting account of the oldest book in the world, says the Baltimore *American*. Many would suppose that the bible is meant, but the most orthodox have never claimed that the earlier books of the bible were written prior to the exodus from Egypt, while the "Papyrus Prisse" was written at least 1,500 years before Moses was born, and many years before the occurrence of the Noachian deluge. The book was discovered by a Frenchman named Prisse at Thebes, and presented to the Bibliotheque Nationale, in Paris. It was taken from a tomb in which was found the mummy of one of the Entews of the eleventh, or first Theban, dynasty, which would prove that the manuscript was written at least prior to 2500 B. C.; but the book itself furnishes internal evidence of the date of its composition, and contains extracts from a work that was much older. It was compiled by Prefect Ptah-hotep during the reign of King Assa. This potentate was the last but one of the fifth dynasty, so that the book must have been written about 3350 B. C., or considerably more than 5,000 years ago.

The precepts of Ptah-hotep which gave the title to the book, are preceded by passages from an earlier work written by Kakimna, Prefect to King Seneferu, of the third dynasty, which ruled before the Pyramids were built, about 3760 B. C., which would make it, if in existence now, 5,650 years old, antedating, according to the old chronologists, and as some still believe, the creation of Adam in the Garden of Eden, or at least his fall from grace. The book is written in Hieratic and has been translated into French by M. Virey, and into English by Prof. Osgood. Its main value is not as a literary curiosity, but for the insight it gives into the education and culture which had been reached by man at that early period in the history of the human race. Its writer, Ptah-hotep, was a Prefect—a place of great dignity and responsibility under the ancient Egyptian kings. It was second only to that of the king—the same office which was held by Joseph, the son of Jacob, during the latter portion of his career, as told in the bible. The Prefect was a sort of Pooh-Bah, or Treasurer, Secretary of State, and the Chief Justice of the Supreme court rolled into one, so that what is said in the book must be accepted as authoritative, so far as it goes.

The book upsets some theories concerning the origin of a number of philosophic reflections, for they are found here, divested of all rubbish, several thousands of years before the advent of the Greeks, who were thought to have originated them. Its whole tone is lofty, not relatively but actually, and would be creditable to a moral writer in the nineteenth century. It deals with the individual conduct and the government of the State. Persons holding public positions are urged "to labor at all times to be true gentlemen, lest from their own defects of a character they suffer the authority given them by favor of the Supreme Being to be weakened." Numerous allusions are made to the Supreme Being, and they are always in the singular number, proving what has been claimed by archæologists, that the religion of the Egyptians was monotheistic, and that only among the ignorant classes were birds and beasts and images—which were intended by the religion as types of certain of God's attributes—worshiped as gods. Moses, who was really a Prince in Egypt, so far as his social standing went, was educated by the priests, and, of course, well understood the monotheistic character of the Egyptian religion; but he saw that the masses of the people had so prostituted their religion, that he was anxious to get the Hebrews as far away from their pernicious example as possible. But it is reasonable to suppose that in the age of Ptah-hotep, the writer of this book, nearly 2,000 years before Moses was born, there had been no such perversion of their religion by the Egyptians as disgusted the great law-giver of the Israelites.

This book, it must be borne in mind, was not an isolated example of culture and scholarship. It was the perfectly natural outcome of a civilization which was scarcely inferior to that of a century ago, and which could boast of magnificent libraries, "a people highly instructed in all the arts of peace, a State carefully organized, a hierarchy firmly founded, minutely divided, and organized even to the smallest external matters, a universally diffused system of writing and common use of papyrus—in short, a civilization which in all essential points has already attained its full maturity, and only by close investigation is further development in some directions discovered." And all this was many hundreds of years before Abram, under the guidance of the Lord, became an exile from his country and settled in the plain of Mamre.

* * *

Michael Angelo's "Last Judgment," executed in the Sistine chapel in 1541, produced a host of imitations, most of which were mere caricatures.

The height of German art was reached in the sixteenth century by Albrecht Durer, who was equally distinguished as painter, sculptor and engraver.

In the fourteenth century William of Cologne was "the best painter in all German lands, and painted all sorts of men as though they were alive."

SPIRIT GUIDANCE; OR INCIDENTS IN THE LIFE OF ERASTUS AND HERMOINE NOBLE

WRITTEN THROUGH THE MEDIUMSHIP OF

MISS CLARA MARSH BY SPIRIT FRANK CROW.

CHAPTER VII.

Sickness—Death of Olive.

Along toward morning Mr. Grant was awakened, fancying he heard Hermoine calling him. But it was his wife tossing restlessly about, and moaning in her sleep. He reached out and took hold of her hands, and found them burning and feverish; he spoke her name, but receiving no reply, he became frightened, and springing from the bed he hastily struck a light and donned his clothing. Olive, awakened by the light, looked up and saw the anxious countenance of her husband bending over her.

"Dear Olive, are you not well?" he enquired.

"I am feeling very ill," replied his wife, "and everything seems so strange to me."

"I will send for a physician immediately," said Herman, now becoming very anxious and troubled. Leaving the room he went and called the housekeeper, requesting her to come and sit with Mrs. Grant, for she was not at all well, and he would like her assistance. In a few minutes good Mrs. Striefer was beside the bedside of Olive, and tried to soothe her and quiet the lady's restless tossings. Mr. Grant then went to the coachman's room, and awakening him, said:

"Get a horse and go immediately for a physician, for Mrs. Grant, I fear, is very ill."

He had no need to repeat the order, for the man dearly loved his kind mistress, and, remembering the many kindnesses she had shown him while he had been in her service, he hurried away, and soon the clatter of his horse's hoofs sounded on the road, growing fainter and fainter in the distance as he galloped swiftly onward. Returning to his wife's bedside, he found the housekeeper bathing Olive's brow, and trying to cool the restless, burning hands. Taking Mrs. Striefer's place he sat down, and gazing at his wife, with her flushed cheeks, he thought how much in looks and acts her disease resembled that of little Mabel Andrews, and with his mind full of fears he awaited the physician's coming.

He had not long to wait, for the coachman overtook the doctor as he was returning home, he having been called out once before that night, and turning back upon hearing that he was needed at Mr. Grant's he was not long in reaching "The Beeches." Mr. Grant, hearing the sound of carriage wheels, went below, and soon ushered the physician into the sick-room.

Going to the bedside of the sick lady, and gazing upon her, the doctor pronounced it a case of typhoid fever, at the same time casting a sympathizing look upon Mr. Grant.

"Your wife is very ill," he said.

"But you can save her life?" questions the pale lips of the anxious husband. "Money is nothing to me beside the life of my wife; I pray you spare neither money nor time in your efforts to save her," and he looked imploringly at the doctor.

"I will do my best for her," the doctor replied, "and in the meantime I will leave some medicine and call again to-day, and if I see any signs of increasing fever, I would like to consult with Dr. K——, from London."

"Do everything you think best," replied Mr. Grant.

"And I would desire you to get a trained nurse to help you in the care of your wife, for I assure you she needs the very best."

Mr. Grant promised to obey the most minute directions of the doctor; and then, leaving some medicine and proper directions, the physician took his leave, saying he would call again in the early part of the afternoon.

The early morning sun was now shining into the window, lighting up the faces of the anxious watchers, and throwing a glow of most unearthly beauty on the lovely face of Olive. The household had been a long time astir, and talked in hushed tones of the dear, sick mistress; and though they knew of the nature of her disease, not one of these faithful servants thought of deserting their kind master in his hour of trouble.

Mrs. Striefer asked Herman if he would not have breakfast soon, but he only shook his head, for it seemed to him as if he could never eat or sleep again until Olive was out of danger.

"But you ought, in order to keep up your strength for future days," said the lady. "I will send it up here to you." And going from the room, she ordered breakfast taken up to Mr. Grant.

Feeling the force of the kind lady's remarks, he ate the breakfast prepared for him only for the sake of Olive, for who could tell how many weary days and nights he might be called upon to pass through before she would be better?

Olive now called faintly for Herman, and, stooping over her, he tenderly enquired her wants. Motioning him to raise her up, he did so, and sat down on the bed beside her.

"I am very sick, am I not, dear Herman?" she said.

"But you will be better soon," he replied, trying to cheer her, and himself also, with this hope.

"But," said Olive, "if it cannot be, and I should be taken away, promise me to be both father and mother to darling little Hermoine, and do not let her forget her mamma. How I long to see her and kiss again that sweet baby face; but I will not expose her little life. If I am taken away she will be your only comfort; though it would be hard to part with you, my husband, while the future holds out to us such beautiful promises of happiness, do not grieve for me. The great unknown holds no fears; I feel that all will be well. And if in the wisdom of our Infinite Father it is permitted, I will return and watch over my loved ones, till you join me in a brighter land."

Her husband groaned in spirit; it tortured him to hear her speak thus, as if she already caught a glimpse of a more beautiful land, and saw angel forms beckoning her spirit away.

"Olive, dear Olive," he said, "you must not talk thus, I cannot bear it; you must get well. I could not live without you."

"But promise me, dear Herman, you will do as I wish, and then let me lie down, for I am very tired."

He promised, for what would he not do for his loved wife? Kissing her, he gently and tenderly laid her down upon the soft pillows, then bathed the fevered brow, and stroked the soft, shining, golden hair. This seemed to quiet her, and she, apparently, seemed to slumber. Herman took this as a sign for the better, and felt inclined to be more hopeful. In the meantime the news had spread of his wife's sickness, and many were the words of sympathy expressed, and kindly offers of assistance were made.

When Mrs. Striefer returned, he went to his study and wrote a letter to send to Mrs. Mayhew, telling her of his wife's sickness, and requesting her to keep little Hermoine till he came or sent for her. Mr. Noble, hearing the sad news, came over to "The Beeches," and with many expressions of kindness and sympathy told Mr. Grant to command his services in any manner that would benefit him the most. "And my wife will be over soon; she is a splendid nurse."

"I know of no one I would like better to have with Olive than your wife—they were such good friends," replied Mr. Grant. Then thanking Mr. Noble for his kindly offers of assistance, he enquired about Mabel Andrews.

"She died last night, poor little thing," said Mr. Noble.

"My wife must not hear of that, for she loved the child dearly, and was much grieved that our guests prevented her from going to the little girl's aid."

"I will go now, and Mrs. Noble will come over immediately," and bidding his friend good day, Mr. Noble departed.

It was not long before kind Mrs. Noble appeared, and was soon stationed by the bedside of Olive, much grieved at the sorrow and suffering of her friends. She was a faithful friend through all the sorrowful days that followed. From that quiet stupor Mrs. Grant awoke to wild delirium; and thus the doctor found her on his second visit. As soon as possible the great Dr. K—— came down from London, bringing with him a trained nurse. But though all was done that money could buy or love and sympathy devise, Olive grew steadily worse, until one day, with her husband's kiss of love upon her lips, her gentle spirit severed its connection with the mortal body, and angels bore away to a heavenly paradise the sweet spirit of Olive Grant.

Mr. Grant was a stranger to the beautiful philosophy of Spiritualism. To him the beyond was a blank; so he had nothing to sustain and comfort him in this his hour of sorrow and bereavement. Taking that silent form so dear to him, he held her to his heart and called her to once more speak to him, not to leave him alone to suffer such misery as this. It could not be that Olive, sweet Olive, was indeed dead.

Death! What a terrible word that was for him. His brain was in a whirl; so great was his misery and agony it seemed as if he would go mad. In vain he called her by endearing names, he received no reply. That tender voice that ever spoke to him only in love and kindness was now silent and still; the waxen lids never lifted from those sweet blue eyes to giving him a look of love. His face grew as white as the one he so tenderly caressed. As in a dream he began to dimly realize the great sorrow that had come upon him. He sat as if turned to stone, while wave after wave of agony swept over him; and unable longer to bear the strain on his mind and heart, blessed unconsciousness came to his relief. Kindly hands bore him away, and tenderly laid him upon his bed. He remained so long in that unconscious state that even the physician became seriously alarmed, while anxious friends stood over him trying to minister to his relief. They said: "How he must have loved his wife, to have her death bring him to such a condition as this. If he does awake and live, what a lifelong sorrow will be his. Poor man, perhaps it would be better if he, too, would drift out into the great unknown."

But no, it was not to be; his mission on the earth plane was not fulfilled. Although they knew it not, many years were yet to be his.

After several hours Mr. Grant opened his eyes, but not to recognize any of the friends gathered around his bed. He talked incoherently, and his constant cry was for Olive. "Threatened with brain fever," said the physician. Those indeed were sorrowful days at "The Beeches."

Kind and loving hands robed the body of Olive Grant in spotless white, and folded the waxen hands over the silent heart. She looked in death even more beautiful than in life, as she lay so quiet, with a smile upon her lips, and a look of sweet content upon her face; and while her husband, in his delirium, called for Olive, she was borne away and laid to rest in the burying-ground of the Grants, which was in sight of the home she loved so well. With tears of sympathy and pity falling from their eyes, they laid her body to rest under the shade of a drooping willow, whose long branches seemed to droop and kiss her resting place.

For days and weeks Mr. Grant's life was despaired of, and it was only by the most constant care of friends on the mortal and immortal side of life that at last he was declared out of danger.

Mr. Noble was a faithful and constant attendant at the bedside of his sick friend. He longed for yet dreaded the time when Mr. Grant should fully regain his consciousness. Who should tell him of his wife? He felt the duty would devolve upon himself. "When he asks for Olive, as he is sure to do in the first dawn of returning reason, how can I tell him of that silent grave under the willows? How can I look upon such suffering as will be his?" Such were some of the questions Mr. Noble asked himself in the still watches of the night, as he sat by the bedside of Mr. Grant, or paced thoughtfully up and down the room.

CHAPTER VIII.

Olive's Transition—Her Spirit-Home—She Returns to Earth.

During her sickness Olive seemed, at times, to dimly realize the care of friends and the agony of her husband as he watched by her sick bed; and other times she seemed to wander in fields of fragrant flowers, and talk with friends who long ago had passed over the silent river. When the time came that her spirit could no longer occupy the physical form, she sank into a dreamy state as she balanced between the two worlds—the mortal and immortal. She heard the calls of her husband, but they sounded far away, and she had no will-power to answer him. Then a sleep seemed to succeed this dreamy state, and in this condition her spirit was taken care of by loving spirit friends, and she was borne away to more beautiful lands.

When her spirit eyes opened on the beauties of the immortal land, her heritage for all the endless years of eternity, she saw bending over her the loving father and mother who had been many years in Spirit-life, and now had met her on her entrance in the heavenly land. Sitting up she looked wonderingly at them. "Father! Mother!" she said, and was folded in their loving embrace. Oh! who could tell of the fullness of their joy in thus meeting after long years of separation?

"Where am I? Is this heaven?"

Her father explained to her that this was the home of spirits released from the physical body. "But you, my daughter, are not yet in a condition to fully understand the law that governs and controls the realms of spirit; but as you stay with us, I will explain all these things for your necessary growth and development; there is no hurry, for spirits have all the time of endless eternity for their own. But now come with us," he said, taking her hand, and leading her towards a beautiful house of snowy whiteness, gleaming among a grove of trees, a short distance away.

Leading her up the steps, he said: "Welcome home, dear child; by your acts of love and kindness you have well earned the rest and comfort you will find in this beautiful home."

She had many questions to ask concerning this beautiful place to which she had come. Under the guidance of her father she was soon able to grasp and understand the laws that control the abode of spirit, and the laws of life and so-called death. She met many friends of her own, and of her father and mother; she also met the father and mother of Herman, her husband. For a number of days she lingered in this happy home; but she could not enter into a perfect enjoyment of her surroundings, for there seemed to be a want that even the beauty of the heavenly land, or the presence of her loved parents and friends, could not satisfy.

One day her mother said, noting the sadness and longing upon the lovely face: "Are you not content, dear child, in your lovely spirit home?"

"I would be if Herman and Hermoine were with me. Oh! then I feel my happiness would be complete; but now I am lonely even in this beautiful home; I feel my husband calling me; I know he needed me. Is there no way to reach him? I promised him if I were taken away to return to him, if possible. I know he will be sad and lonely without me. Tell me, dear father, is it possible for spirits to return to earth and comfort and protect their loved ones?"

"Yes," replied her father, "it is possible. Spirits are constantly coming and going between the two worlds on errands of love and mercy," and he explained how and in what way spirits return to earth; how that so-called death did not close the door of communication between the two worlds.

"Let us go at once," said Olive; "I am impatient to be gone."

"Well," replied her father, "concentrate your thoughts on your home, and we will soon be there."

She did so, and soon all three were standing in the room from which she had taken her departure to Spirit-life. When she saw how sick her husband was, how he called for her, then indeed was she glad she had returned to him. Going to the bedside she spoke his name, kissed and caressed him as when on earth; but he heard not nor knew how tenderly he was watched by gentle spirits on the immortal side of life. She spoke to Mr. Noble, but his ear was deaf to the spirit call. She could not understand this; she seemed so real, so like herself, why could she not be heard? Her father explained how it was—that mortals engrossed entirely in the worldly affairs of life, living exclusively for that, their spiritual nature became seared and inactive; and living continually in this atmosphere governed by material things, they shut themselves out from the joys of spirit communication; for it was hard and often impossible for spirits to break through the aura that surrounded them. Then he told her how it was possible for spirits to communicate through mediums or sensitives, and tell their friends of their continued existence.

It made Olive sad and sorrowful that her friends knew not of her presence. "I will visit Hermoine," she said, "then I will return here. It shall be my work to watch and guard my loved ones, and try to open their eyes to spiritual things."

"Well said, my noble child," replied her father; "that is a grand and beautiful mission, and you will succeed as other spirits have before you."

She next went to see little Hermoine, and once more kissed that baby face, and with her heart full of great mother love she stroked the long, shining curls, murmuring words of endearment. She thought how tenderly she would watch and guard her darling through childhood, and try to instill into her mind noble thoughts, and incite her heart to deeds of charity and kindness. She could now read, in a measure, the hearts of those around her, and seeing the selfishness of Hermoine's relatives, she could see how her little one would need the watchful care of her spirit mother.

She soon returned to her old home, and took her place by her husband's side, and became one of the watchers, assisted by the father and mother of Herman, as well as her own. Faithful were this band of spirits, ofttimes returning to their spirit-home to gain new strength from its invigorating atmosphere; by so doing they were able to impart new life to the sick man. There was a glory in that sick room not realized by the anxious mortals there. The spirits threw around the sick man a strong magnetic force that helped to restore him to life and strength, while the doctors said it was his naturally strong constitution that alone saved him; but could their spiritual eyes have been opened for one brief instant, how great would have been the change in their thoughts.

Back and forth between the two worlds, ministering to husband and child, and learning more and more of the great mysteries of life, flitted the sweet spirit-form of Olive Grant. Never growing weary in her self-appointed task, she felt this was her mission—a mission of love; and under its influence she grew more beautiful, and daily increased in knowledge of spiritual things. There are many spirits like her who daily visit their friends in earth-life, but with eyes blinded with material things they see not, neither do they hear.

Oh! mortals, why will you sit in darkness and blindly grope your way when great light may be yours? Why will you bolt and bar the door against your immortal friends? To you, mortals, is given the key to unlock the entrance to their celestial abode. The key is the proper exercise of your spiritual gifts; through these you can communicate with your spirit friends, and know for yourself that they still live.

TO BE CONTINUED.

THE OCTOPUS.

Romanist Robbery Illustrated.

A recent traveler in Mexico says that in Guadelupe the beggars go to the priests with a part of what they gain by begging, and in that way keep on good terms with them. The priests are their partners. The Toledo *American* continues:

At first sight that looks shocking, but on investigation, as the Rev. I. J. Lansing has pointed out, that is really nothing worse than the everyday case right here in what we are wont to look upon as civilized America. What do the professional Roman Catholic beggars in the United States do with what they get? What do the black-hooded nuns, who go into the stores, do with the fruits of their begging? They certainly do not spend it on dress, nor does much of it go for food, nor does an appreciable proportion go for those purposes for which the money is ostensibly collected. These professional beggars, of whom the country to-day is far too full, are begging for the priests and the Roman Catholic church.

In the nation's capital they have the run of the public department; they can go where others cannot penetrate, soliciting the heads of those offices and the clerks and all subordinates, the employes of the government in any capacity—in short, everybody, for money, which they generally get. Indeed it is said, and doubtless on good authority, that if any one refuses to comply with the demands of these black-robed robbers that man is marked, and some have been known to have been discharged because they have so offended them and for no other known reason.

It is further said that scarcely a congressman arrives in Washington before he is set upon by them with the determination to extort money from him. He has much more trouble to evade their importunacy than has the President the invasion of office seekers.

Is that very startling? No; why, there are merchants here in Toledo who would not dare to turn these beggars from their stores—such cases as that of Mr. Hunter of Detroit are exceptionally rare. A very large proportion of our storekeepers have a constant fear of the boycott before their eyes, which they recognize as the inevitable outcome of refusing to give to these women what they choose to demand.

Then lotteries are another form of robbery in which Catholic priests are adepts. We know that lotteries are pronounced criminal by the laws of the government, but Catholics can carry them on with impunity. When does the Roman Catholic church ever have a fair without a lottery and the attendant gambling?

There is in the methods of this Church as much chance as there is in a game of cards. A cane, a scarf, a gold watch, any one of a hundred things is used in these raffles or lotteries, and the tickets are scattered broadcast in order to rake in money for the Church.

What is the traffic in relics but the most audacious robbery? And is not the sale of amulets, charms, scapulars, medals, as bad? Quite recently the New York *Independent* published column after column to prove that it was right and wise to sell medals, etc., which were to be put into wells and watering troughs to keep people and cattle from getting sick, and to be used to protect people from storm, accidents, death and so on. And all these articles are sold to-day everywhere where Rome can keep people sufficiently ignorant to purchase them. The Church nets millions of dollars annually by the sale of these things.

One would think that in this enlightened generation we had outgrown such folly. We can excuse the ignorant Indian for his regard for his fetish, but surely sensible men and women of to-day should have sense enough to know that a piece of flannel or a piece of metal around the neck is powerless to save them from being struck by lightning. We would think some advance had been made above such infantile superstition.

But the trade in relics is the most ridiculous of all. Why, enough of the "true cross" has been sold to make half a dozen big trees. There are extant at least three heads of John the Baptist; there are two "holy coats." Last year one of these was on exhibition at Treves and hundreds of thousands of pilgrims worshiped it and paid for the privilege pretty highly, under the impression carefully conveyed to them that there was no other. Then it became known that the only true "holy coat" was at Argenteuil, in France, and thousands more pilgrims were swindled by that dime-museum-like trick.

Then let us take the remarkable case of the Apostle St. Bartholomew. It is unique in a series of gross frauds. It is declared in the Roman Breviary and Martyrology, that the body of this apostle was translated from Benevento to Rome by the Emperor Otto III., and it is alleged to be there entire. This is attested by bulls issued by Alexander III. and Sextus V. But the church at Benevento alleges that the entire body of St. Bartholomew is there still, and produces bulls to that effect signed by Leo IX., Stephen IX., Benedict XII., Clement VI., Boniface IX., and Urban V.—all infallible, of course.

Now, here we have two entire bodies, and yet we are not at the end of the swindle. Another church at Monte Casino claims the possession of a large part of the body, and Rheims claims possession of still another large part. And that is not all.

There are, besides, three heads—one at Naples, one formerly at Reichenau, and a third at Toulouse; there are two crowns of the head, one at Frankfort and another at Prague; there is a part of the skull at Maestricht; a jaw at Steinfield; part of a jaw at Prague; two jaws at Cologne; a lower jaw at Murbach; an arm and hand at Cersiac; a second arm, with flesh, at Bethune; a third arm at Amalfi; a large part of a fourth arm at Foppens; a fifth arm and part of a sixth at Cologne; a seventh arm at Andechs; an eighth arm at Ebers; three large leg or arm bones in Prague; part of an arm at Brussels; and innumerable alleged portions of the body, not reckoning such trifles as skin, teeth, hair, etc., scattered all over Europe.

This is a good sample of profitable relic business, since at each and every place where these relics are on exhibition the devout come to worship and deposit offerings in consideration of being allowed to do so.

The *one single* handkerchief with which St. Veronica is said to have wiped the face of the Savior, thereby receiving an imprint of his face thereon, is shown in *seven* different places. They are Rome, Turin, Milan, Cadouin, Besancon, Compiegne and Aix-la-Chapelle. These may be extreme instances; but there are many very similar, and they admirably illustrate the uncertainty of relic worship as well as the fraud for which it is the excuse. Yet the Church sanctions it.

If poor, superstitious people only were indulging in this silly farce, one might simply pity them. But the Pope, the cardinals, the archbishops, the bishops and the priests must know these to be frauds, and still they perpetrate them, simply to rob the ignorant and the credulous out of their money for the purpose of enriching themselves and their church.

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Author of "The Contrast," "[illegible]," "Letters to Elder Miles Grant," "Both Sides," "[illegible] Question," "Wolf in Sheep's Clothing," Etc., Etc.

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Wonders in Indianapolis, Ind.

I am sure that all who were in the seance given by the wonderful medium, Oren Stevens, at Mrs. Woolleas, 121 North Tennessee street, Saturday evening, June 3d, will utter grateful orisons in his behalf.

The manifestations that were produced on this occasion were many and varied, and were given under strict test conditions. The circle, which was composed of eight persons, was formed in the center of the seance-room. No cabinet was used.

After the circle had been formed according to instructions from the spirit guides, the medium requested, without any solicitation from those present, the one sitting next to him on either side take hold of his hands, and hold them until the trumpet, which had been placed in the center of the circle, touched each and everyone present. In a moment the trumpet was going around the circle, and all responded to the gentle touch by saying "thank you." Then the medium requested Mrs. Woollen to place her hand over his mouth, so that if any voices were heard she would be positively sure that he could not have spoken one audible word. Independent voices, as well as those that emanated from the trumpet, were distinctly heard by all.

Then the medium let each member of the circle hold his hands—holding the medium's left hand with the right hand, and the right hand with the left hand, so that it was absolutely impossible for the medium to have manipulated the trumpet, and yet the trumpet touched each one, and was carried up to the ceiling, hitting it very vigorously.

Then, for the first time since the medium has been with us, his main control for trumpet-speaking, the spirit of an old colored woman, who nursed and took care of him when he was only a small child, fully entranced him, and while she was speaking to us, using his vocal organs, Williard Woollen was heard speaking to his mother; the father of Mrs. Collins, and her spirit husband, and also Henry Stimson was conversing with Mrs. Stimson, making four spirit voices which were distinctly heard, independent of the voice that came from the vocal organs, which were under the control of "Aunt Sally Johnson," as his main control is familiarly called by all.

Lights representing our spirit friends, in the shape of stars, crescents, crosses, etc., were seen at close intervals floating about the room, and they were so beautiful and symmetrical in form that language is wholly inadequate to give even a faint pen-picture of the sublimity of the scene.

A few moments before the close of the seance "Aunt Sally" pronounced a benediction, and said if we would sing some familiar song that all could sing, they would try to produce some manifestations that would surprise us. We had been singing only a moment when illuminated spirit forms were seen by all as distinctly as you can see any object in midday. These forms seemed to float about the room, going up to the ceiling and then disappearing by sinking down, as it appeared, through the floor.

This ended one of the most sublime and wonderful seances I have ever been to in an experience of nearly twenty years. If there was one present when the seance opened who had any doubt in regard to the genuineness of the manifestations produced by and through the instrumentality of this wonderful medium, every vestige of doubt must have been completely eradicated at the close of the seance.

Some of our Christian friends were invited to one of Mr. Stevens' seances a few nights ago, and on that occasion the manifestations were very good; still, they were not up to the usual standard, owing to the fact that several came in more for fun, and to make fun, than for honest investigation, and were from one-half to three-quarters of an hour late, and on that account the seance conditions were almost totally destroyed, hence the reason for the manifestations not being stronger on that evening. The Christian skeptic attending a spiritual seance insists upon having the seance conducted as he or she, in their ignorance of all the laws governing spirit manifestations, think it should be, regardless of all necessary conditions, and then if they do not come just so-and-so, they declare that it is all fraud, and the medium is an unmitigated humbug.

If the adherents to the Christian faith had exacted as positive proof that the fundamental principles of Christianity are founded upon well-established facts, as they invariably do when investigating Spiritualism, in our humble opinion the numerical strength of the Christian Church would be an unknown quantity to-day—so much so that those who are now in it, as I firmly believe, for revenue only, would have long since sought greener fields of pasture.

Sunday afternoon, June 4th, this medium gave a flower-seance at the same place. There were about fourteen in the seance, and on this occasion he insisted upon being searched to see if he had any flowers concealed about his person. When the circle had been formed, both of his hands were held by Mrs. Woollen, so that it was impossible for the medium to have used his hands had he been inclined to do so. In less than ten minutes the flowers were felt dropping in our laps, and at the close of the seance, which lasted about three-fourths of an hour, a stand, which had been placed in the center of the circle, was completely buried beneath a bed of flowers, consisting of evergreens, roses, carnations, pinks, etc. Each one present got a beautiful bouquet of flowers brought there by their loved ones in Spirit-life.

Before finishing this article I desire to say a few words in regard to the medium and some of his spirit workers. Oren Stevens is a young man twenty years of age. He came to Indianapolis for the first time last October, and was here about two weeks. At that time he had never obtained independent slate-writing. Some five or six weeks ago he returned, and was here only one week. About two weeks ago he appeared again, and we expect him to remain with us for several weeks yet. The controlling spirit for the independent slate-writing, Laura Hobbs, was a very dear friend of mine when in earth-life. When the medium was here last October she came to me in one of his etherealizing and trumpet seances and gave her name in full. I then expressed my desire to have her join the young medium's band, and do all in her power for the medium. I am unable to express my feelings of gratitude for what she has done and is doing for the spiritual cause through the instrumentality of this wonderful medium. No medium has ever been in this city, to the best of my knowledge and belief, that obtained slate-writing equal to that produced through the mediumship of this medium when the controlling spirit, Laura Hobbs, is in charge of the writing. A bright little Indian girl by the name of Birdie seems to have charge of the etherealizing. She is as piquant as she can be; she talks independent in a clear, audible voice, and keeps the circle in the most harmonious conditions by her oddities, both in singing and in witty expressions.

THE PROGRESSIVE THINKER seems to be a general favorite with the Spiritualists here. The Lorraine Hall Society of Spiritualists have taken a recess until the first Sunday in September. Mrs. A. M. Gladding, a special favorite here, will open the work and remain for two months.
CORTLAND BALL.

Indianapolis, Ind.

Manifestations Through Mrs. Seery-Hibbits.

TO THE EDITOR:—I wish to give you a short account of the manifestations that occur in Mrs. Seery-Hibbits' seances. No introduction is necessary, as she is so well-known all over the country as a first-class trumpet medium; but to fully appreciate her wonderful medial powers one must enjoy her personal acquaintance, and be present at one or more seances.

Last night, at our own home, 6236 Morgan street, a small number of truthseekers gathered—eleven in all. The seance lasted till nearly 1 o'clock, and was a grand success. Commencing at 8 P. M., we enjoyed nearly five long hours of spirit communion in independent voices, our loved ones being as anxious to communicate to us as we were to hear from them. This was the longest seance I ever experienced, and with the most gratifying results; but the only thing I have to regret is that we did not know in time to have notified our many friends, through THE PROGRESSIVE THINKER, of the medium's intended visit with us.

The first voice that was heard was directed to a young man who had never been in a circle before. "John! John!" the spirit was heard to say, not waiting for the guides to open the circle in the regular way, so anxious were the loved ones to speak to us.

By request the guides then opened the circle by taking control of the trumpets, and saluting us with "How do you do?" to each one present. I was favored with about six of my relatives and guides. A voice said, "My dear brother," several times. I could not think who it was, and said: "Who are you?" "Your sister," was the response. "What is your name?" and I tried to think, but her name had slipped my memory. "Ellen Benton," came in reply to my question, which had the effect to bring back to memory scenes of long ago, and caused the tears to come to my eyes for joy of her lovely presence.

My sister passed to Spirit-life before I was born, and when I was first developed as a medium I was told by my guide, through my own hand, that she was brought to me when I was only a year old by our grandma, and that she had been with me more or less ever since.

Three trumpets were used, and sometimes all three at once. Names were given in full, and also the cause of their transition to the higher life. About sixty manifested, and the most of them gave long messages of love to the waiting ones, and assured us that they were happy in their spirit homes.

No religion is more satisfactory than a positive knowledge of Spiritualism, which surpasses all belief, and mediumship is the only key that has ever unlocked satisfactorily to mortal minds the mysteries of the continuity of life.

Mrs. Hibbits is expecting to be with us again in the fall, and I hope to be able to notify beforehand all those who would like to see and learn of the immortal presence of their loved ones.
DR. C. T. H. BENTON.

Englewood, Ill.

Horrible Sight Cures Dementia.

CHARLES BOGER BECOMES SANE WHILE GAZING ON HIS WIFE'S DISTORTED CORPSE.

HAZLETON, Pa., July 1.—One year ago Charles Boger, of Morrisons, was married. Nine months later he was a widower. He became crazed with grief eventually, and as a result his affliction produced a dementia pronounced incurable. He raved continually about his wife and entertained the idea that she had been foully dealt with. So strongly did he believe in this that his friends decided to disinter the body. They did so yesterday and the body was found face downwards and all the evidence which goes to show that the woman had been buried alive was plainly apparent. The glass in the lid of the coffin was broken to atoms. The shroud enveloping the form was torn to shreds. The limbs were twisted and distorted, the hair matted and in her hands she clinched a bunch of it. Those who were engaged in disinterring the body fell back, entirely overcome. The most composed man in the party was the demented husband. He assumed an air of complacency and assisted in the work of rearranging the body. He has shown no signs of mental aberration since, and from all appearance his mental powers have been restored.—*Chicago Herald.*

If spirit influence was better understood such cases as these would not be attributed to insanity. Directly the wife's body was exhumed her spirit was released from unpleasant conditions and her influence over her husband changed correspondingly.
X.

Headless Policeman as a Ghost.

COUNTRY HOUSE HAUNTED BY ONE WHO CANNOT SAY "MOVE ON."

Here is a ghost story of a novelty and a terror surpassing anything ever narrated to the trembling ears of the Secretary of the Psychical Society. A lady writes me that she is staying in a country house which is haunted. Yes—but by what or by whom? By a sheeted female form? By a shrieking banshee? By an ancient ghost dragging the ghost of a chain which makes the ghost of a clatter? Not so. It is by a ghost of quite recent origin, a ghost, in fact, who has come in since the establishment of the police force, an upstart, parvenu, self-made ghost, a creature who does not even respect the traditions of bogeyland. He is, in fact, the ghost of a policeman; he conforms in one respect only to ancient ghostly traditions by appearing without a head; he is that awful, never-before imagined creature, the specter of the headless policeman. He has lost his head. When did he lose his head? Under what circumstances? What was the cause of it? Was any gentleman hanged for making him lose his head? Is he an allegory? Does he stand for the typical policeman who loses his head and runs in the wrong man? Nay, I know not. These things are beyond me. Enough that he is a ghost and that he is headless. Now, since he has lost his head he can no longer say "Move on!" This is melancholy. How, then, can he assert himself? For, consider, a spectral policeman without a head, without a voice, without authority, is, if you please, a ghost of no account at all. What does he do? Wonderful is the inventive capacity of a ghost. He shies boots at you. There's intelligence! There's invention! Boots! Now, if he had not lost his head he would never have thought of such a thing. My correspondent—I believe that ghosts do not read these columns—adds: "Could I but manage to let him know my size, I should welcome an annual display on St. Crispin's day."—*Walter Besant.*

Missouri Spiritualists.

The first annual delegate meeting of the Progressive Spiritualist Association of Missouri will convene at Catalpa Grove, near Liberal, Barton County, Mo., on Wednesday, August 23d, 1893, and in accordance with provision made in the by-laws of said association, a mass convention is also called to meet at the same time and place, which all Spiritualists and friends of the cause are invited to attend, when a full and free discussion of all matters pertaining to the work of organization and the good of the cause may be had and such action taken as may be deemed most expedient and satisfactory.

Each local society is entitled to send one delegate for every twenty-five members or fraction thereof, and the presidents of all local societies chartered by the State Association are entitled to seats as delegates. All societies that have not become auxiliary to the State Association are requested to send delegates so that they may become so at that time and participate in the work to be done.

Catalpa Grove is thought to be the most suitable place for the first annual meeting of the association and mass convention, during the camp-meeting which commences there August 19th and closes September 4th.

New officers are to be elected and it is expected to place the association, which is legally incorporated, on a solid foundation and in the hands of efficient workers, so that Missouri will not long be found behind other States in spiritual matters.

Letters of inquiry may be addressed to the Secretary, No. 443 St. Louis street, Springfield, Mo.
E. HOVEY, President.
E. M. HENDRICK, Secretary.

Music by Unseen Hands.

THE YOUNG FOLKS CLUB FOR SPIRITUAL RESEARCH HAS FOUND A WONDER.

During this last year, a new medium, John F. Maybee, of Lansing, Mich., has developed into an unconscious trance medium for raps, independent slate-writing, independent voices in loud whispers and short sentences, tunes and strains of heavenly music on an organ. Mr. Maybee sits at the end of the organ with his fingers interlocked, and thus he goes into an unconscious trance behind the curtain. He seems to be acted upon by a power, for he grits his teeth often and breathes heavily like one sleeping. A year ago he did not believe in these spiritual phenomena. During the day he sometimes hears a spirit voice whispering to him. He is a common-appearing, yet wonderful man, having a high, wide forehead; age 42. For four years he has worked in the condensed milk factory in Lansing. During August he will hold seances at the Haslett Park camp meeting, ten miles east of Lansing, Mich.
H. E. MARTIN.

The Vanishing of Spirits.

When one comes to think of it, it is just as strange that a ghost should disappear as that it should appear. How is it managed? Out of three ghosts which I have viewed, none disappeared, all went past or round the corner, and I did not know they were ghosts till later circumstances made that theory highly probable, if not precisely capable of exact demonstration. One of them certainly was not anybody, could not have been, but was in a dress different from the dress actually worn at the moment by the living person of whom it was the phantom. If we may sleep suddenly for a minute, we may dream in that minute; but how is one to know one was asleep? Some cases of contradictory evidence may have arisen from these queer psychological conditions. A seer may be in for perjury with the best desire to tell the truth.—*Andrew Lang.*

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During the War of the Rebellion the Union sick averaged nine per cent. of the army.

Spirit Photography.

HOW OUR ENGLISH COUSIN ESSAYS TO EXPLODE SPIRIT PHOTOGRAPHY—AN EXPERT'S CANDID OPINION—"ABRACADABRA."

MR. EDITOR:—If you desire to do so, you are at liberty to publish the following candid letter not written for publication. However, it exhibits the shifts and subterfuges to which "unbelievers" are driven, to escape the convictions of a great scientific truth: "Let there be light."
C. H. MATHEWS.

New Philadelphia, Ohio.

THE LETTER FROM BRISTOL, ENG.

DEAR COUSIN CHARLES H. MATHEWS:—I (or rather we) inspected your phenomenal portrait with the liveliest interest. Partly because it is the first photograph that has come before us professing to exhibit spirit-forms, and partly because we know—coming from you—it is a perfectly honest rescript of the alleged, but to me (at any rate, as yet) incredible phase of human existence—our reappearance after death, "in our habit as we lived"—and as being amenable to the functions of the camera.

I have set myself to look at this phenomenal picture with the eye of a critic—who on the one hand is indisposed to accept the theory which underlies these productions, but on the other, is quite open to accept evidence and to arrive at a candid conclusion.

My first adverse note is that—apart from your own likeness, there are visible two specific "sizes" only, of the spirit-forms, namely, the "cabinet" size, and the "carte" size. How comes it that they are thus so specifically and (shall I say) suggestively (instead of saying suspiciously) differentiated? The natural proportions of the figures are by no means naturally reproduced, but only the photographic trade-"sizes." Comparing these "sizes" with your own photo, the big heads are too big, and the small heads too small. The lady-head, to wit, is larger than your own, though nominally in your rear. Now, the honest camera does not deal with perspective in that way, and this manifest discrepancy very much suggests itself to have originated in an ill-managed intervention of "abracadabra."

Again, if we consider the pose of the figures. Each one of the series affords the very familiar aspect which photographs in general display. There is no vestige of the admixture of that transcendental state which we might expect in spiritualized beings. There is no supernal glow in their expression, such as very happy spirits might be presumed to manifest. They are on the whole very favorable examples of the art of the photographer; but they irrepressibly suggest to me that the artist's pre-existing negatives must still be somewhere "around."

Then as to their attire so far as it is visible. Certainly the collars, neckties, and embroidery are in the latest style and as if put on clean for the occasion, and in view of this topic this natural inquiry arises: Do they live again in the attire in which they lived and departed or do they differentiate their attire? If the former rule prevails, then some former member of the Mathew family may appear to one of us in "jack-boots and a cocked hat." But if the latter, then it need not surprise us if they come in stand-up collars and the latest fashion in neckties.

Then, as to the lady-figure—which is apparently standing behind you, but which is certainly not in front of you. Yet strange to say, notwithstanding that you—a solid body—are in front of a spiritual body—still that lady "projects" her all-round collar with palpable distinctness upon the very forefront of the dark mass of the hair over your left ear. Now, to account for this in a merely natural way, it needs only to say that if her faintly-printed but undeveloped image was already upon the plate upon which your own was taken, then, naturally, this unduly visible projection of the collar is exactly what would happen. But if on the other hand she were really a spirit-form and standing in your rear, then, that her stand-up illusion collar should appear through your solid head is certainly the last thing that could occur.

But I must not further dilate on the internal evidence which these figures offer as to their possible origin. They certainly to me suggest other conditions than that of the actual presence of spirit-forms, in order to account for their presence on the same plate with your own portrait.

I need scarcely say that we fail to recognize either of the five forms that are visible.

After saying all this, it behooves me to add that I yet do not turn an absolutely deaf ear to the various strange tidings now being set before the world by Theosophists, Spiritualists, psychical societies, and hypnotic experts. They all greatly tend to show that there are more and greater things in heaven and earth than have been hitherto dreamt of by earth's philosophers.
WM. S. MATHEWS.

Bristol, Eng.

On the topic of "messages" I would only remark that whilst I shall be happy to receive a "message" from you at any time here or hereafter, yet, on my part, "I cannot find it in my mind" to make any promise upon the point.

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SPIRIT GUIDANCE, a story by Miss Clara Marsh, of Michigan, will prove highly interesting to every thinking mind. The paper will be sent three months for 25 cents, or $1 per year.

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"Antiquity Unveiled," communications from ancient spirits. Appollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, $1.50; postage, 2 cents.

Remarkable Seance with W. A. Mansfield.

While at Orion on Sunday, June 18th, after I had given my two lectures, my wife and myself attended a seance of W. A. Mansfield at Mrs. Edgerton's. There were about eighteen persons present. The meeting took place in a parlor. Across one corner of the same a curtain of dark cloth was stretched; behind this curtain was a table in which was placed slates, pads or blocks of papers with pencils. In front of the curtain in three chairs were seated Mr. Mansfield and two persons chosen from the audience—one a lady, the other a gentleman. The lady sat next to Mr. M., her arm made bare to her elbow, Mr. M. taking hold of the same with both hands. Next to her sat Mr. Adams clasping her other arm. They all sat facing the audience, their backs to the curtain stretched across the room. After being seated thus, so there was no chance either of Mansfield or his assistants reaching slates, pencils or blocks of paper, we placed another dark cloth in front of them, passing the same up to their chairs. Under these conditions, with an ordinary light in the room, in a short time there came distinct raps on the table, slates and walls, also music from a music-box which was on the table. Following this, writing was distinctly heard on the blocks of paper, the same torn off, and by raps the parties for whom they were intended were designated. Writing came for nearly all the persons present, the persons receiving the same from materialized hands. On placing their hands between the folds of the cloth, my wife and others had the blocks of paper pushed through the folds in plain sight, and while they held the same in their hands the spirits held the other end and the pencil wrote upon the paper in full light.

During this seance I was called for as having received a communication, which was handed to me by a hand distinctly felt and more than six feet from Mr. Mansfield or any living person. Previous to receiving this, once before I had held my hands behind the cloth or cabinet by request and my hand was shaken repeatedly, grasped friendly, and I fully believe it was the hand of the one it purported to be, my sister in Spirit-life.

The communication I received, I heard the pencil rapidly moving on the paper, also heard the sheet torn from the pad. After the seance closed, I read the same. It covered all the paper; a copy of the same I send you:

"DR. A. B. SPINNEY,—My dear sir:—I grasp this opportunity to, as it were, grasp you by the hand. I heard all you said to-day, as I have on many occasions. You come nearer to teaching the true spirit of Christ than all the orthodox ministers on the globe. It is true that the only way the human race can raise itself to advanced life on earth or in "Heaven" is by finding the God within. There exists in the soul of every one a spark of God which when fanned by thought and determination from the highest and best becomes a mighty blaze. Hastily but fraternally,
"WM. DENTON."

This communication cannot be aught else than what it purports to be. I ask all doubters, skeptics and scientists who ignore these things to explain or give me some knowledge how this was obtained if not as I represent.
A. B. SPINNEY, M. D.

Detroit, Mich.

Seance with C. E. Winans.

A series of seances have been held by C. E. Winans, of Edinburg, Ind., at the residence of A. Wynkoop, near Wolcott, Ind., and all proved a grand success. The first circle was composed of eighteen sitters, and they will all vouch for the correctness of my statements. There were about thirty forms materialized, and all were recognized by their friends except two, and they were foreigners. Jim Bunnell, one of the medium's controls, was the first to materialize. He came out and took Mr. Jno. Jourdan, of Remington, Ind., into the cabinet and placed his hands on the medium's head, and at the same time held to the gentleman; then he led him to the door and asked him to announce to the audience what he saw and felt, which was as follows: Mr. Jourdan said that the form led him into the cabinet and stood by his side and held to his hands, and placed them on the medium's head and face. He is well satisfied that the medium never moved from his chair, and the form was a genuine materialization.

The manifestations continued, and every sitter except two was taken in turn, led to the cabinet and experienced the same test that Mr. Jourdan did.

The next circle was composed of some twenty-three sitters. The first form to materialize was Miss Belle Abbott, of Indianapolis, who came out with a beautiful bouquet which was gathered in our dooryard by unseen hands. She passed the bouquet around, and let every sitter smell of its fragrance, then she divided it and distributed the flowers to every sitter in turn till her flowers were all gone. She then returned to the cabinet, to reappear in a few moments. She first ordered the shade taken off and the lamp turned to full glow, which being done she came out in the brilliant light and stayed for as much as two minutes, then she dematerialized in sight of all. Jim Bunnell materialized several yards of thin gauze and let every member of the circle feel of it. There were several materialized, and every sitter seemed to be well satisfied with the manifestations.

Wolcott, Ind. A. WYNKOOP.

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"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

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Reader, in bringing to your notice ANTIQUITY UNVEILED it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal.

An important step toward the light is taken when we become independent enough to reason for ourselves, instead of accepting through blind faith the teachings of others, thus being led into the darkness of error, and away from truth. At no period in the history of Christianity has there been so much research and investigation regarding its origin as in the last decade, the result of which has caused many of the leading and more progressive advocates of the Christian religion to recede from the positive claims heretofore assumed on creedal and doctrinal points. After a full and impartial investigation of the claims of Christianity, they have been forced to yield their ground by evidence resting upon a scientific basis, as well as upon revelation and discovery. These new developments have caused the intelligent and reflective mind to stop and consider the more liberal and progressive religious views presented, which are better adapted to the needs of humanity in this Nineteenth century. This liberal spirit is in accord with the law of religious evolution, as well as with the views of the most cultured and advanced religious teachers of our time, who now realize that much of the framework of the Christian religion was borrowed from the more ancient religions existing many centuries previous to the Christian era. In ANTIQUITY UNVEILED you will find so much corroborative evidence bearing upon this point that you cannot fail to be impressed by it. The subject of the origin and progress of the Christian religion has often been discussed, but never before has the direct knowledge and remarkable revelations contained in this work been accessible.

The origin and progress of Christianity are disclosed, bringing to light the interpolations and forgeries committed in the early days of the Christian era by the Priesthood, the details of which will convince the reader that truth is stranger than fiction. This work is a complete library in itself, showing how mankind has been misled by its trusted teachers. No home or library should be without a copy, as it sheds light upon matters pertaining to the most important interests of the human race in both worlds.

This volume has an absorbing interest for every individual; a glance at the table of contents will reveal the nature of its important revelations. The work deals in an impartial manner with the subject of Christianity and carries the reader back into the mists of past ages, unveiling their secrets and hidden mysteries. Nothing has escaped the keen search of the authors of these communications. They expose to view the methods employed by the formulators of Christianity from the time of its first inception. The scriptures are traced to their source and are shown to have been derived from the written gospels and doctrines of sun worship. The life and teachings of the great sage and philosopher, Apollonius of Tyana, are shown to have been appropriated by the founders of Christianity. In fact, it is clearly shown that the so-called teachings of the Christian Jesus are largely a compilation of the teachings of other personages. The characters of the New Testament are portrayed in their true colors, and the appropriation of the rites and ceremonies attending the worship of the sun, as well as the efforts made by those who organized Christianity to destroy all knowledge of their previous existence, are fully disclosed. It will open the eyes of many to read the cause of the destruction of the great libraries of the world and their valuable contents by order of popes and prelates in past centuries. The forgers of evidence in favor of Christianity are compelled to confess their vandalism, and the mutilating of and interpolations in history by Christian writers are exposed to view. Not only are these subjects elucidated, but history is corrected in a manner that makes clear doubtful points never before satisfactorily explained.

The scholarly manner in which the communications are treated by the late J. M. Roberts, Esq., editor of "Mind and Matter," as he takes each point in succession and throws upon it such light as can be gleaned from the pages of history, is well worth the candid consideration of the reader.

TESTIMONIAL.

"Rockford, Ill., April 4, 1892.—ORIENTAL PUBLISHING COMPANY:—Gentlemen: I feel it my duty, as well as a pleasure, to write you with thanks for the satisfaction the partial reading of ANTIQUITY UNVEILED has given me. Having traveled over the entire historical ground with diligent care, pencil always in hand, I say to you in all frankness, I find the positions taken in your book mainly true. Your work should be everywhere welcomed, and I bespeak for it an immense sale. G. W. BROWN, M. D., author of Researches in Oriental History."

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SATURDAY, JULY 15, 1893

WHITE CITY SKETCHES

Far beyond all the previous periods, the nineteenth century is the era of travel. The whole world is either going somewhere, or returning home from that varying and mythical place. They take wings and fly to the uttermost parts of the sea. They run and are not weary. They walk and are not faint. It is a great many years since primeval man discovered how worthless his own legs were in a match against Time. Reaching out along the line of evolution, he found it was much easier (for him) to use the legs of the ox, the donkey, the horse, or some other animal than his own muscles. It was not much of a trick to the two-legged brute of the Stone Age, who could outrun a deer and kill a bear with a club, to get upon an animal's back and hold on until the discouraged animal owned his mastery.

That was the beginning, but today the spirit of man is inclined to spurn all animal helps, as but little removed from himself in relative strength, and to substitute therefor the tireless energies of the elements. It is the essential elements of air, water, fire and electricity that he has tamed by the aid of the spirit, which has served the body so faithfully through the recurring cycles. Every machine is but the harness of an element which wears its chains with more or less affability, as it pushes and hauls, lifts and lower, at the bidding of its conquerors and masters.

The man of 1893 who desires to start from his comfortable office in a twenty-four story building (Chicago construction) steps to his telephone, orders his tickets for passage and sleeper, and arranges all his other business. On schedule time he boards the train, gripsack in hand, and duly finds himself in Liverpool, Constantinople, Hong Kong, or where not? By the force of co-operative action, he holds at his call all that can add speed to his flight or ease to his comfort; but during all this rush, his movement, his speed, his safety, the successful end of all his journeys, depend upon the tireless actions of other men, the keepers and watchers of the imprisoned genii, who so swiftly and strongly bear the immense burdens imposed upon them. Everywhere it is a fixed law, that for each added comfort, some fellowman takes on an increased responsibility. We enjoy, because the life-force of another adds increased zest to the current of our own.

Our readers will perceive we have hitched the usual cart before the horse; our moralizing has come first. Recur we now to the text, the Transportation building. Nearest to the avenues of ingress stands this structure, whose acres of floor-space hold everything ever used by man to convey himself, his family or his goods, from the Stone Age to now, except the original log on which the first driver squatted, and Noah's ark.

It is brought strongly to mind that man's first invention commenced with the simple use of something he had found ready to his hand. In transportation, by land or sea, it was first a fallen log, on which he floated across the shallow streams, and tied to the tail of his horse, to ease his own legs, in crossing the land. The splitting of the log into planks, the cutting off a section on the end of the log, as the result of weary days of toil, were steps in his evolution, always slow and stupid, toward the wheel, the vehicle, and all the magnificent possibilities of today in the exchange of speed for time.

Another fact is prominent, that man clung tenaciously to the old ideas while seeking the new. A good example of this is the use of the stage-coach bodies on trucks, in the first railroad train. He owes all the new and improved methods to the whispers of spirit voices, and the guidance of angel hands.

Do not miss the Transportation building, with its immense "golden door," and the largest steam hammer the world has ever seen. The Progressive Thinker cannot afford space to give a list of this most complete exhibit of every means of conveyance possible under the broad heavens. Be sure and see it as the opportunity of many lifetimes.

INVESTIGATING.

The American Psychical Society and Its Projected Work.

In an editorial, "A Plain Talk with Psychics, Spiritualists, and Investigators," in the February *Psychical Review*, the organ of the American Psychical Society, the editor says:

"The avowed purpose of the American Psychical Society is to make a scientific investigation of the phenomena of modern Spiritualism. The first question that occurs to a Spiritualist when he hears this is: Are these men sincere in their claim? Are they bent upon finding out how to do it or how not to do it? My answer is, they are sincere; they only wish to find the truth. In support of this statement I point the inquirer to the first three issues of *The Psychical Review*. It seems to me that any candid man or woman who reads what has thus far been published by the society will admit that they furnish sufficient proof of what I have said. This being granted, then, let us pass on to the next point.

"What is the very first thing needed, outside of our own membership, in order to make a success of the work we have undertaken? The co-operation of well-developed psychics or mediums. Have we not had this? I do not think we have to the extent that we might reasonably have expected. Why is this? If anybody can tell me the reason I shall be obliged to him. It ought not to be so. Is it because so many Spiritualists are dissatisfied with the outcome of a number of the investigations made in the past? If so, I would like to ask, is it just to hold us accountable for the reports of others, or their failure to report?"

It is certainly true that no man or society ought to be condemned unheard. The American Psychical Society cannot justly be held responsible for the report of the Seybert Commission, or for reports hostile to Spiritualism made by any one else. Until there are reasonable grounds for questioning the sincerity of this society it should be encouraged by Spiritualists, and mediums should be willing to give their services for a fair compensation.

It is true that the society has its own way of getting at things; that was to be expected. Indeed, have not the more thoughtful among us sometimes been perplexed by some of the deeper questions of evidence which certainly cannot and ought not to be ignored? Have we not sometimes met men who entirely set aside what we believed to be facts in such a way that we seemed powerless to make any impression upon them? May it not be, after all, that this society, even though it does travel over ground with which we are already familiar, can yet unfold some lines of thought that will be valuable to us, if we have the wisdom to utilize them? Take, for example, the following, from the May *Review*:

"Above all things, the work of this quarterly should be constructive and critical. The great need at present is to formulate practical rules for determining the evidential value of psychical testimony. These rules must be based upon a careful psychological analysis. Upon the one hand there is a great mass of alleged psychical facts: upon the other a community which to a considerable extent is skeptical and indifferent, and which will remain so until it is clearly shown that it is possible to distinguish between the true and the false in this department of thought. There can be no sure progress until we are equipped with standards of judgment which, being applied, leave us with a percentage of facts which are as incontestable as the facts of astronomy and chemistry. Of course, this end having been attained, it is not to be expected that every one will recognize and acknowledge, at the first glance, that there are unquestionable facts in psychical science. All that can reasonably be asked is that the psychological foundations shall be so carefully laid, and all of the implications so explicitly stated, that an intelligent person who is willing to devote a little time to study, can assure himself that it really is true that psychical facts have been so assimilated to other kinds of knowledge that to deny them is to overthrow the possibility of our knowing anything."

If the society can accomplish what is here proposed, if it can help to make psychical facts "as incontestable as the facts of astronomy and chemistry," will it not deserve the applause of every true Spiritualist? True, this does not involve the admission of all that Spiritualism claims; but surely, if the world will only acknowledge our facts as facts, we can afford to wait awhile for it to come round to *our explanation of the facts*, for no matter how many theories, like "unconscious cerebration," "double personality," the "subliminal self," etc., may be put forth, either in good faith, or upon the "anything to beat with" principle, we know that the spiritualistic hypothesis is the only theory that will account for all the facts. If the leaders in this movement are true to their promises; if they do make a scientific investigation of Spiritualism, we believe—if the contents of *The Psychical Review*, thus far, furnish a reliable indication—that the work of the society will greatly benefit Spiritualism, and more especially, perhaps, by reconciling our facts with the psychology taught in the colleges, thus bridging the chasm between the two, often held to be incapable of being spanned.

In answer to the complaint quoted above, Mr. Samuel H. Terry, a New York business man, took up the cudgels in defense of Spiritualism. His arguments, together with the answer of Mr. Allen, the managing editor of *The Psychical Review*, will be found upon our first page. That the attitude of Mr. Allen himself is sympathetic towards our claims is proved not alone by the quotations made above, and by his answer to Mr. Terry, but by his sermon published in The Progressive Thinker for May 6. Our advice to Spiritualists and mediums is this: that they help the American Psychical Society in its work, for we believe its members to be honest. The address of the secretary of the society is T. E. Allen, Grafton, Mass.

ORTHODOX EXHIBITS.

More Orthodox Than Jesus Was

Some of the very religious church people have decided not to withdraw their denominational exhibits at the World's Fair, but cover them from public view on Sundays. If said exhibits are of such nature that the sight of them on Sunday will injure the moral and religious character of any one, we suggest, for the benefit of the brethren, that they keep their exhibits covered, not only on Sunday, but all other days as well. If the exhibits are unfit to be viewed on Sunday, they are unfit to be exposed to public view at all. On the contrary, if they are fit to be seen on a weekday, it will harm no one to view them on Sunday.

One great difficulty with these very religious people is, they are vastly more religious—after their pattern—than Jesus was. He, in obedience to his higher intuition of the inner truth of things, did not scruple to run counter to the straight-laced sabbatarians of his day, and shocked their orthodox souls—just as similar souls are shocked today by the opening of the World's Fair on Sunday—by desecrating (in their eyes) the Sabbath, doing "that which is not lawful to do on the sabbath day."

Those olden exponents of the orthodoxy of their time had their firmly-rooted notions which had come down to them through their teachers and fathers in the church from Moses' time down through all the succeeding generations. Like our present day orthodox, they knew that they were right and all others were wrong; they knew that they knew what was God's will and mind concerning the Sabbath, how it should be observed and sanctified by all; they regarded their notions—long established and sanctified by religious tradition, and by written and unwritten laws, precepts, commandments and customs, woven into the fiber of their lives, thoughts and feelings—as sacred and indisputable religious truth, to reject which was heaven-daring, sacrilegious impiety; to go counter to their views was, in their eyes, to desecrate the sabbath and transgress God's holy law—in short, they thought, and felt, and talked and acted, about the sabbath day, just as the orthodox ministers and teachers of today think, and feel, and talk, and act, about Sunday. The only difference is, the Jewish Sabbath was our Saturday. Sunday, or the first day of the week, had not then been so much as though of as the sabbath—that idea came in later, after the death of Jesus; it came with and from an apostatizing and paganizing Christianity (so called) aided and established by the decree of the heathen-Christian-murderer, the Emperor Constantine. This day, Sunday, once known and venerated as "the great and venerable day of the Sun," thus set apart (sanctified) by a wicked heathen murderer, is now held and accepted as "God's holy sabbath," etc. etc., by pious orthodox ministers, who lift their hands in holy horror and pious amaze at its desecration by people whose conscience permits them to view the wonderful, beautiful, refining, instructive, mind-enlarging, soul uplifting works of God and man at the World's Fair on Sunday!

Thus thought and felt the olden Pharisees about their sabbath—which was as a day, the real sabbath, according to the scriptures. And Jesus came along and shocked their orthodox souls by desecrating the sabbath.

Now it is well to note that Jesus did not in anywise indicate that the day was not the true sabbath day. On the contrary—and we ask the especial orthodox attention to the point—the text says it was the sabbath day; and Jesus by way of answer virtually admits the fact as undisputed, but tells them they are in error in their notions or ideas concerning its proper observance; they erred by placing the day above humanity, whereas, the sabbath was made for man and not man for the sabbath.

How strikingly similar seems the attitude of the olden Pharisees and the modern orthodox relative to sabbath observance! The day is more than man: its sacredness is elevated above the sacredness of humanity!

Why cannot they come into rapport with the spirit and sentiments of Jesus, as illustrated by his words and acts, relative to the sabbath.

Spiritualist Camp-Meetings for 1893.

Onset Bay, Mass., July 9 to August 27.

Lake Pleasant, Mass., July 30 to Aug. 27, inclusive.

Cape Cod Camp-meeting, Mass., Ocean Grove, Harwich port, July 16 to July 30.

Queen City Park, So. Burlington, Vt., July 30 to Sept. 3.

Cassadaga, N. Y., annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua Co., N. Y., July 21 to August 27.

Lake George, N. Y., camp ground to be dedicated July 20.

Lake Brady, Ohio, July 2 to Sept. 3.

Verona Park, Me., August 13 to August 27.

Etna, Me., August 18 to September 3, including three Sundays.

Haslett Park, Mich., from July 27 to August 28.

Ashley, Ohio, from August 20 to September 4.

Indiana Camp-meeting State Association, near Anderson, Ind., June 30 to July 23.

Merrimac Island, Minn., Northwestern Association, closes July 2.

Clinton, Iowa, Mount Pleasant Park, July 30 to August 28.

Chesterfield, Ind., July 20 to August 14.

New Era, Oregon, July 7 to 23.

Mrs. E. J. Hanson has removed from 10 South Ada Street to No. 9 North Halstead.

Medical Persecution.

In the movement by the self-styled "regular" physicians of various States to outlaw clairvoyant and other non-regular healers, there is a tacit confession that the skill and scientific medical practice of the "regulars," though armed with the learning and the diplomas of their schools, are not able to cope with the untitled, unlearned, unscientific "quacks" who proceed—in a very irregular way, to be sure—to diagnose cases and cure patients, in many instances, even, when they have been given up to die, as beyond the reach of medical skill. This has happened so often that it has ceased to be a matter of wonder or wide comment, and as a natural result people are losing faith in the "medical profession," and turning to the clairvoyants and healers who, without a diploma from a "regular" school, do yet by their works prove their possession of the healing art.

Now, to your straight-laced and slippered "regular" M. D. it were better by far that a patient die under "regular" medical practice than that he be restored to health by a physician of the class which the "regulars" have dubbed as "quacks"—better that the sick die a regular, scientific death, than be cured by a clairvoyant or Spiritual healer. But there is so much of this very irregular and unscientific healing going on that the regulars' craft is in danger; in fact very many of the most intelligent and even "high-toned" people, and those, too, who are not Spiritualists at all, are now seeking and receiving benefit to their health from the ministrations of magnetic healers and clairvoyants. Without question as to the source of the healing power—whether it be spiritual or otherwise—they find here a healing and helping power which, whether according to the teachings and rules of the regular schools or not, they have not found in their experience with the "regular" practice of medicine.

Of course, this will never do—for the "regulars;" so they set at work to get bills through the State legislatures making healing by other than "regular" M. Ds. unlawful. A bill of this sort has recently passed the Senate of Connecticut, after its unrighteous character had been well shown by Senator Pierce in particular, who declared truthfully that the quacks among the doctors of the regular schools were the most dangerous of all. He said there had been twenty cases, to his personal knowledge, where the highest representatives of the regular schools had failed, and a Hartford woman, practicing under the clairvoyant system, had saved the lives of the persons.

This sort of proscriptive legislation is "all of a piece" with the "Meyer bill" in Illinois, the "Edwards bill" in New York, and similar bills in other States. They should be fought with every available weapon by the people in general, and by Spiritualists in particular. They are a species of class legislation, designed for purposes of petty persecution and not for the good of the public or to uphold the rights of the people.

Columbia, All Hail!

Columbia! All hail! From the depths of the ages
The dark clouds of Tyranny hung o'er the world;
Thou comest, the promise of prophets and sages,
And back into chaos their thunders are hurled!
Thou comest, the firstborn of time, a Free Nation;
Thy Infancy cherished 'mid deep tribulations;
Thy Childhood made pure by the heart's dedication;
Thy Youth girt with strength, thy broad banners unfurled!

Columbia! All hail! As we view from this mountain,—
This century's height,—thy long valley or tears—
This stream that hath swelled from its earliest fountain,
Thy growth amid storms and thy hopes amid fears,—
Now stretching thy borders from ocean to ocean,
To whom the far kingdoms shall seek with devotion,
Our souls turn to thee with sublimest emotion,
Then, boundless in greatness, in goodness, in years!

Columbia! All hail! And Thou God of all nations,
Ye angels, ye souls that have mounted the skies,
Saints, patriots, martyrs,—Oh, save from temptations,
What Conscience forbids and what Honor denies.
Oh, guide us in love and by counsels paternal;
Inspire us with knowledge and virtue supernal,
That Liberty's temple shall here be eternal,
That flames from her altars forever shall rise.

Columbia! All hail! Oh, how grand and how glorious
Thy name, and thy lands, and thy people shall be,
When Wisdom and Justice shall bear thee victorious,
A queen among nations, bright, happy and free!
Equality then shall give each his true measure;
Then Labor rejoice in use, duty and pleasure;
Religion unfold her full, Heaven-garnished treasure,
And God, Man and Angels be honored in thee!]

Columbia! All hail! For, though late came the dawning,
And long hung the day-star all trembling and pale,
The darkness now flies, and the splendors of morning
Leap over the hilltops, down valley and dale!
'Tis Freedom's fair daughter! Fling high the Star banner!
Let Music and Poesy voice their hosanna;
Let hearts beat in worship, let tongues speak in honor,
Thou best-born of Heaven, Columbia! All hail!

JUDGE E. S. HOLBROOK.

The Progressive Thinker.

It stands in the front ranks, as an enterprising Spiritualist paper, and invites the closest scrutiny and investigation of its business methods. It believes that a Spiritualist paper, like a grocery store where you buy your eatables, should stand on its own merits, hence it never tries to get into the pockets of the benevolent and confiding. It has never lost a single dollar—it has been self-sustaining from the start. Spiritualists, no other dollar Spiritualist paper on this earth can say as much; hence it is entitled to your hearty support. Send 25 cents for a three months' trial.

Successful Opening of Lake Brady Camp-Meeting.

The weather, attendance and programme of exercises all tended to make the opening of the second season's camp-meeting at Lake Brady a grand success. A new flag-raising early in the day, under the inspiring strains of Humphrey's Great Western Band, of Akron, and the dedicatory address and hoisting of the glorious stars and stripes by Mrs. H. S. Lake, pastor of the C. S. A., was the first event of interest among the campers. Soon after that, the friends from abroad began to come from Akron, Canton, Chapin Falls, and then the Cleveland excursionists, beside the many coming by teams, making all together a gathering that would have surprised our orthodox friends. One of the most enjoyable features of these annual gatherings of Spiritualists is the meeting of friends and of strangers from all parts of the country, and the greetings and comparing of notes one with the other—which tends to strengthen and enlarge those in the faith wonderfully.

On assembling at the Auditorium sweet music served to bring all in harmony. Dr. J. C. Street, of Boston, again the presiding officer of all the meetings, made a brief but hearty address of welcome, and introduced as the morning speaker Mr. Lyman C. Howe, of Fredonia, N. Y. There is an earnestness and deep spiritual purpose in this veteran's lectures that is a benediction to his listeners. Mr. Howe asked for subjects from the audience, and took "The Mission of Lake Brady" as his principal theme. It proved quite opportune.

The speaker of the afternoon was Mrs. Cora L. V. Richmond, of Chicago. There is a quiet, graceful dignity about this distinguished speaker that never fails to impress the audience, as she in her low, musical voice and choice vocabulary, enunciates the rhythm of words her ideas are always clothed in.

The services were closed by Miss Maggie Gaule, of Baltimore. It was her first appearance before a Lake Brady or Ohio audience, so all were on the *qui vive* to see and hear the one whose fame had reached here in advance of herself. She is young and bright, with a pleasing, dashing way, bubbling over with mirthfulness; bright, beaming eyes, a magnetic presence, and a rapid and witty talker. Her spirit descriptions are full of details, and void of any vagueness.

Certain it is that the tests of the entire services of the day made a deep impression on all—Spiritualists as well as investigators.

The event of Monday, July 3, after the conference, in which Mrs. Rockill, of Alliance, Ohio; Mrs. Richmond, Dr. Street, and one or two others took part, was the arrival on the ground of the Hon. O. P. Kellogg, speaker of the Wyoming Legislature, after an absence of more than five years from his native State, Ohio. Mr. R. was accompanied by his wife, and a particularly cordial greeting was extended to both.

Tuesday was the glorious Fourth—Independence Day—and no better speaker could have been chosen for the occasion than Mr. O. P. Kellogg. The Association buildings, hotel, pavilion, cottages and tents, bore evidences of patriotism by the bunting of red, white and blue displayed, and the fine morning brought large crowds.

To say the Wyoming orator did justice to the occasion and maintained his old-time eloquence is putting it too mildly; he arose at times to sublime eloquence, as the eagle screamed, and the audience laughed, cried and cheered. It was nip and tuck several times between him and the eagle as to which went the highest, screamed the loudest and displayed the most patriotism. A cordial welcome will be given the popular speaker, after so long an absence in Wyoming, as he appears at the various camp-grounds where he is engaged to speak.

CAMP NOTES.

Now that the second season is fairly opened, the friends everywhere should see that the managers of this new camp-ground are not disappointed in their expectations of members attending. President B. F. Lee and his aids, Miss Stoffel, and others, will do all in their power to insure comfort for the guests attending. The speakers from the 9th to the 16th are Mrs Jennie B. Jackson, Willard J. Hull, Hon. O. P. Kellogg, Mrs. F. O. Hyzer, J. Frank Baxter and Mrs. H. S. Lake. The mediums at present in camp are Frank T. Ripley, the well-known test medium, who will remain through the season; Wm. A. Mansfield, psychometrist; Harvey E. Chase, slate-writer and spirit photographer; Charles Barnes, trumpet medium; John Randall, spirit artist; Mrs. Effie Moss and Harry W. Archer, materializing mediums; and Mrs. Greaves, clairvoyant, test, etc., and more to come.

The Progressive Thinker, *Banner of Light*, *Light of Truth* and *New Thought*, Cleveland daily papers, and a stock of spiritual books are looked after by Miss Tillie H. Lees, president of the Cleveland Good Samaritan Society, whose tent is now open for the reception of lodgers, sale of books, and to receive subscriptions and renewals for the various papers.

THOMAS LEES,
Special correspondent.

Tomb of a God.

How strange the sentence! Yet four thousand pounds sterling are being raised by subscriptions in England for the purchase and maintenance of the sepulchre of Jesus, near Jerusalem. Most of the Christian world recognize this personage as co-eternal with the Father himself, clothed in human form. The Archbishop of Canterbury favors the subscription. We commend this plan of purchasing the Holy Sepulchre, instead of waging a war and sacrificing a million of lives to rescue it from the Saracens, as did our pious ancestors 800 years ago. But, really, we thought this Son of God rose bodily and ascended to heaven, leaving nothing mortal behind him.

Why, then, an earthly tomb, to be guarded with religious care? A mistake somewhere.

The Spanish school has been always religious and even ascetic in its productions. It was made so by the rigid art rules laid down by the priesthood.

The sack of Rome by Constable de Bourbon in 1527, dispersed the school of Raphael all over Europe, and his style became generally fashionable.

THE HOME CIRCLE FRATERNITY — EVOLUTION OF A NEW RELIGION

HONESTY.

It Must Not Be Associated with Cruelty.

Positions that Were Reversed.

I.

COUNT TOLSTOI'S PARABLE.

"A charming, short parable entitled, 'Where love is, there God is also,' by Tolstoi, tells how a poor, little, old shoemaker, Martiun Avdyeitch, was started from the sleep into which he had fallen when reading the gospel story of how Christ was neglected in the pharisee's house by a voice saying 'Martiun! ah, Martiun! look to-morrow on the street. I am coming.' All next day he waits expectant and wondering for the advent of our Lord. He takes in a half-frozen dvornik and gives him tea; he clothes a shivering woman and her starving child, and he composes a quarrel between an apple woman and a street arab. So the day passed and the darkness came. The moment Avdyeitch opened the testament he recollected his last night's dream, and as soon as he remembered it it seemed as though he heard some one stepping behind him. Avdyeitch looked around and saw there in a dark corner, as though people were standing; he was at loss to know who they were. And a voice whispered in his ear: 'Martiun! ah, Martiun! did you not recognize me?' 'Who?' uttered Avdyeitch. 'Me,' returned the voice. 'It is I.' And the dvornik stepped forth from the dark corner. He smiled, and like a little cloud faded away and soon vanished. The starving woman and her child, the apple woman, and the boy also appeared, to fade away, saying: 'It is I.' Avdyeitch's soul rejoiced; he put on his eye glasses and began to read the gospel where it happened to open, and he read: 'Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me.' 'And Avdyeitch,' says Tolstoi, in concluding the tale, 'understood that his dream did not deceive him; that the Savior really called upon him that day, and he really received him.'"

II.

The above illustrates a grand and beautiful truth, whether an actual occurrence or not. There is one class of people on this earth who are non-producers—they are not really bad, nor are they really good. They sow not, nor do they reap. They are in many respects a nonentity. They have advanced far beyond the savage or cannibal; they will not steal from you, or treat you illegally: nor will they extend to you the hand of kindness when suffering from some deep bereavement. Many of them are scrupulously honest and just towards others, paying every cent they owe, and exacting from others their pound of flesh. They believe it is right to take the bed from under a poverty-stricken, dying woman to pay an honest debt.

Jim Alexander was a Western man, distinguished for his great wealth, his scrupulous honesty, and his wonderful business capacity. His brain was massive; his plans consummated with remarkable skill, and his designs for reaching the commercial world. He would pursue a debtor with all the venom that a wolf would follow a fawn. Honest towards others, he demanded like treatment in return.

III.

On a bed in a little vine-clad hut, an old woman was deathly sick. Her life was rapidly ebbing away, and the daylight of existence vanishing like the sun's rays as they retreat behind a portentous storm-cloud. Her features were pale and ghost-like, and expressions of sunshine and shade flitted over her features like so many phantoms across the embers of a dying fire. Yet on her face was that mellow tenderness and divine pathos that at times illuminate the soul of a poet who is vibrating with tender emotions from the spheres of light and love. Her voice had subsided into a mere whisper, and yet it was sublimely loving in its intonations, as if intoned with the sweet influences of an angel right from the throne of God. In the lowly walks, with none of the accompaniments of wealth, there is often manifested that grandeur of soul that allies one to the high and pure of the spirit realms. There is often more of the angelic in the lowly walks of life than in the palatial residence. The great workers, the stalwart reformers, those saviors that came forth to usher in a new era, are all drawn from the lowly walks of life. Within this sick woman there was a fragment of heaven bearing the impress, apparently, of divinity. Her thoughts, grandly beautiful, went forth as angels of light, to illuminate the spiritual atmosphere of earth, and gladden the hearts of others. While lying there she has a vision: The earth fades away, the darkness recedes, the troubles of her life vanish like the frost when bathed by the autumn sun, and she finds herself surrounded with angel visitants, who greet her with unbounded kindness and love. A husband comes and folds her in his arms; a darling child taken from her when resting in her arms, presses its sweet lips to hers and fondles her with childish love. There is a divine sweetness in the very air, and the flowers seem in her presence to grow in beauty and stateliness, and all things conspire to render her happy. But finally it was announced that she must go back to earth for a short time, to pass through a heart-rending experience. She did so reluctantly—almost resisting. As she neared her earthly home she lost consciousness for a moment only, and then she was in full possession of her physical body, and awakened as from a dream. Alas! where was she? She was lying on the floor of her room, without a vestige of bedding—her home completely stripped of everything in it. Alas! What had transpired? It was soon explained by a poverty-stricken neighbor, who brought a pallet of straw for her to lie upon, and an old blanket to cover her nakedness. During the time she had the pleasant vision, Jim Alexander had sent the constable to get her earthly possessions, as he had a mortgage thereon, and was entitled to them in the "eyes of the law." They were his by legal right! The debt was due, and the poor dying woman could never pay it. Jim Alexander never took a cent wrongfully; he only exacted the pound of flesh to which he was entitled—so saith the law. But were not the angels thoughtful to take this old lady to the spirit side of life, that she might escape one hard-hearted scene, and catching a glimpse of heaven, she would pass away more tranquilly. She did not live long, as she gazed upon her home, now a complete wreck. The summons at last came for her spirit to leave its worn-out casket and ascend to a sphere where there are no mortgages or land sharks, and where love reigns supreme.

IV.

But what of Jim Alexander! He thought evilly of no one; he thought good only of self. He never in his whole life sent forth a high and holy aspiration. He would not think of stripping one of his earthly possessions without he had a mortgage thereon; nor would he exact a cent that did not legally belong to him. But his scrupulously exact honesty was the refinement of cruelty. His money wove a web of darkness around hundreds of happy homes. He sowed the seeds of misery, desolation and cruelty, wherever misfortune had crept. The unfortunate were his willing victims, who, once drawn into his avaricious tentacles, could not escape therefrom. His honesty was his shield, for he had kept within the domain of the law. If you, reader, have the exacting honesty of Jim Alexander, may God and the angels pity you. Such honesty as he possessed is never recorded in heaven, nor placed to the credit of any mortal. The earthly possessions of such a man may swell into the millions, and he may walk with stately tread, and be a favorite with those who worship mammon, yet spiritually he is a pauper.

Finally it is recorded that Jim Alexander died! His funeral sermon was preached by a high-salaried minister of the gospel, and his body was encased in a costly coffin, and he was buried with all the pomp and splendor that wealth could command. The minister extolled his virtues, and spoke of his successful life, and the scene ended by placing the remains in the earth to be eaten by worms.

V.

There was another scene hid from mortal eyes. The spirit of Jim Alexander attended his own funeral. The Angel of Light with pitying eyes stood near him to assist him in witnessing the last ordeal through which his earthly remains would pass before being consigned to their last resting-place. Divested of his earthly body and wealth, his exact status as a spirit was most truthfully shown. Poverty-stricken now, he presented a bad spectacle, and seemed the picture of despair and desolation. But who was the Angel of Light that stood by him, encouraged him, and spoke kindly unto him. It was the poor old woman whom he had stripped of her earthly possessions, and left to die in abject poverty.

VI.

Thus it is that positions are changed when the spirit side of life is reached. Be careful I, say, for exact honesty will never make you spiritually wealthy, unless supplemented with high and holy aspirations. The mortgage-shark, who lives for gain alone, and has no thought for the welfare of others, though scrupulously honest, will find that spiritually he is a pauper. The welfare of others should be uppermost in the mind of everyone, and kind thoughts and exalted aspirations to redeem the world from sin and misery should ever be uppermost in the mind. Do not supplement your honesty with meanness, nor exercise your rights to the extent of stripping a sick woman of her last bed. A legal right put into officers' hands may be a wrong and an outrage in the sight of heaven. Then we say to you, do not rely too much on your honesty to get you a high and exalted position on the spirit side of life, for it will avail you but little unless supplemented with charity, kindness, forbearance and brotherly love.

John R. Francis

F. Corden White.

This excellent platform test medium has temporarily left Chicago, and is now interesting the seekers after truth at the Merrimac Island Camp, Minn. Mr. White has been instrumental in doing an excellent work in Chicago in connection with various societies.

A Potent Fact.

The total number of emigrants from Ireland in 1892 is officially given as 51,000. The total in 1891 was 58,436. When we consider that the majority of these Irish people are Catholics, whose oaths on being naturalized will be taken with a very large admixture of mental reservation, the outlook for the growth of free institutions in America is not of a roseate hue by any means.

Cassadaga Lake.

We devote a considerable space this week in presenting the attractions of the Cassadaga Lake camp-meeting. It is indeed a favorite place of resort, and growing more popular each year. The account given will be read with interest.

Jerry Robinson writes: The Lookout Mountain Camp Meeting Association of Spiritualists will convene for business on the 18th of July. All stock-holders are earnestly requested to be present in person or by proxy. The meeting will begin on the 16th, and continue to the 23d inclusive. Geo. P. Colby and E. W. Sprague will fill the rostrum. A cordial invitation to everyone to come and hear the gospel tiding.

Moses Hull will be at the New Era (Oregon) camp meeting until July 23. He will return to Chicago about the 28th.

The first important historical paintings done in England were the frescoes by Sir James Thornhill in the dome of St. Paul's, London.

GENERAL SURVEY.

THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

☞ Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

R. D. writes that the public spiritual meetings of Rochester, N. Y., have closed until September. Mrs. Mary B. Bingham has been the speaker for the last eight months or more, and she has given good satisfaction. She is entranced when she speaks and the utterances of the invisible controls have at all times been wise and well calculated to instruct those who are investigating the spiritual philosophy. Mrs. Bingham is open for engagements for Sunday or week-day meetings at any point within reasonable distance from her home in Rochester. The address is No. 8 Gardner Park.

C. L. Clark writes: "The North Side Spiritualist Society of Chicago, holds services every Sunday evening at Schlotthauer's hall, corner Sigel and Sedgwick streets. (Take Wells street cable cars and get off at Sigel, go west to hall.) The society has been fortunate in securing as lecturer Mrs. M. S. Fielding. Her lectures are of a high order and very instructive, and those seeking spiritual knowledge would find it to their advantage to hear her. Mrs. A. Turbett and other mediums will give tests at the close of lecture."

N. P. Baker writes:

"Mrs. Lillian L. Wood returned to Topeka, Kan., from her California trip about a month ago much improved in all respects. Her lectures are very strong and her tests give universal satisfaction. She goes to Delphos, Kan., camp meeting, on the 17th of August, and has charge there two weeks, then goes to Clinton, Ia., where she speaks the last Sunday in September. She is engaged here for another year, with privilege of exchanging with other speakers when she wants to. The hall is always full when she speaks."

Mrs. J. E. Reed writes that the O. U. Society of Geauga County, met at the residence of E. G. Ohl, June 25th. E. F. Curtis of Farmington gave a short talk which was enjoyed by all; as also did Mrs. Belding. The afternoon was occupied with Lyceum lessons and listening [illegible] friends through the mediumship of Mrs. E. G. Ohl. After an invocation and short lecture she gave messages to several persons present, and closed with a fine improvised poem.

Mrs. J. Margaret Walker of Minneapolis, tells how she became a Spiritualist and a subscriber for our paper. She read in our paper an account of how her cousin, a Mr. Treadwell, of San Francisco, was told by a materialized spirit the location of a deposit of quicksilver. This and other accounts she read led her to a materializing seance by Mrs. Aspinwall, where she met her own spirit sister, mother and husband, all real and life-like in appearance.

Mr. and Mrs. Nagell made a two-week's visit in Ellinsburg, Wash., and stirred up quite an interest in the cause. Mrs. Nagell gives fine trance lectures of a high order, also good character readings and descriptions and psychometric readings.

The *Sower* is temporarily suspended: so we are informed by Mrs. J. A. Bliss.

S. H. Barnsdale writes that Mrs. M. B. Bingham, of Rochester, N. Y., has done well for some months past as a newly developed public speaker and test medium. Weekly meetings are held at her house, No. 8 Gardner's Park.

Freeman Graves, of Pennville, Ind., writes that himself and six others attended a seance at Col. R. W. Bowman's, Mrs. Bowman being the medium. Raps were loud and distinct; mental questions were answered correctly, spirit friends were described perfectly, showing articles that they had possessed in earth [illegible] and names of several were given and [illegible]gnized.

F. L. Curtis writes that H. Pettibone did a good business at Omaha, giving three seances a week, beside many private sittings. Mr. Curtis found many interested in Spiritualism in Blackhawk, Col.

Will C. Hodge, having finished a successful course of lectures at Creston, Iowa, is now sojourning at Clinton, where he will remain during the camp-meeting which commences there the last of this month.

Lyman C. Howe was in the city last week, on his way to Merrimac Island Camp-meeting, where he will be one of the leading attractions.

F. B. Parker, of the board of trustees, writes that the following are the newly elected officers of the Unity Spiritual Society of Santa Cruz, Cal.: C. L. Turner, president; Mrs. A. Borden, 1st. vice president; W. W. Tucker, 2nd vice-president; Mrs. C. L. Turner, secretary. Since the departure of Mrs. M. E. Aldrich, now lecturing in Los Angeles, the society has had Mrs. I. M. Sloper and Mrs. D. N. Place, of San Francisco, whose labors gave much satisfaction. Mrs. Sloper expects to go east later, and is recommended to societies on her way. She is a fine lecturer, and gives convincing tests. Her address is 443 Golden Gate Ave, San Francisco. Later on the Unity Society expects to engage a speaker for the year. The Santa Cruz mountains ought to have a camp-meeting association, and there are fine locations for schools and sanitariums now offered for such purpose.

J. Bamberger writes that at the Conservatory hall, 102 Court St., Brooklyn, N. Y., Sunday, July 2, Mr. Moorey, of New York, gave psychometric readings and tests. Mr. Tatlow also gave some remarkable tests. In the evening, Mr. Moorey gave tests, and Mrs. Knight produced independent slate-writing.

James Riley, materializing medium, of Marcellus, Mich., whose pleasant face we are always glad to see, was in the city last week with his wife and daughter, both co-workers with him.

Dr. J. C. Phillips, the psychometrist and healer, was in the city last week on a professional visit.

Mrs. William H. Gifford writes that Mrs. Mary C. Lyman, of Fulton, N. Y., has been rendering valuable service to the West Side Society of Spiritualists of Cleveland, O. She is an earnest, eloquent speaker; her efforts are of the constructive rather than the destructive order, building up rather than pulling down; liberating the imprisoned and strengthening the weak. Her usefulness should reach the thinking public in the fullest way, as one who is a choice instrument of the angel teachers.

S. M. Baldwin of Washington, D. C., has a spirit reception in his own room every Sunday morning at 8 o'clock.

E. A. Doty, Lockport, N. Y., writes: "Willard J. Hull, of Buffalo, has just given us his last lecture (for the present) on the 'Insistance and Persistence of Spiritualism.' Our Universalist friends in this city have taken a step in the right direction. Last Sunday evening their pastor and several of his flock listened to Brother Hull's splendid discourse. Hope they will come again, when we resume the lectures, next September. Your list of subscribers in this vicinity is an index to the interest which has been awakened in the cause of humanity and truth."

Spiritual meetings are held on Wednesday evenings at National Hall, 681 West Lake street, conducted by our old friend and co-worker in the cause, Mr. A. H. Williams, who has been long and favorably known to the Spiritualists of Chicago as a tried and true Spiritualist, and a successful conductor of spiritual meetings. Mattie E. Hull lectured there last Wednesday evening and will lecture again Wednesday evening of this week. Other lecturers of ability will speak from time to time, and tests will be given by mediums.

Mr. George W. Walrond continues to deliver trance lectures and give spirit delineations and messages from spirit friends every Sunday evening, at the Spiritualist hall, Hamilton, Canada, where the public take a delightful and practical interest in Spiritualism. Last year the subject was known only to a few. Mr. Walrond would like to hear from every Spiritualist in Canada, with a view to the adoption of some plan whereby the cause might become better known, and Spiritualism a household word in every family. His address is 198 Locke street, North, Hamilton, Ontario, Canada.

Elizabeth Huddart writes that Mrs. Maud Lord-Drake gave psychometric readings on the afternoon of June 30, at Barneston, Neb., and in the evening sat with a circle of twenty persons, nearly all of whom were materialists and members of various orthodox churches, and very skeptical. They were treated to some very remarkable and convincing demonstrations of spirit return. From the converts made, and interest created, a circle of twelve is organizing for development. The cause of Spiritualism must progress with such an honest, zealous worker as Maud Lord-Drake.

Prof. W. T. Peck finished a two months' engagement with the Springfield, Mass., Society, and gave such universal satisfaction that he was re-engaged for the greater part of next season. The only vacant months he has are December, February and April, which are open to societies within easy reach of Springfield. Address during July, 4 Wells street, Saratoga Springs, N. Y.

W. H. Blair, now of Minnesota, but formerly of this city, greeted us last week. Mr. Blair has been doing an excellent work on the rostrum of late.

Mrs. Colby-Luther lectured last week on the South Side. She stirred up much enthusiasm.

Wm. E. Brown writes: "The Spiritualists of Union City, Mich., and vicinity held a grove-meeting at Margeson's Grove, a most beautiful spot situated on the banks of the Coldwater river, on Sunday, July 2d, with Mrs. A. E. Sheets, of Grand Ledge, Mich., as speaker. The morning subject was: 'The Upward Steps of Spiritualism;' the afternoon subject: 'Ye Must Be Born Again.' Mrs. Sheets is a grand good speaker, and most ably illustrates the truth of the beautiful philosophy of modern Spiritualism. She was ably assisted by Mrs. Emily King, of Butler, Mich., who made the opening address, and read a beautiful poem: 'The Beyond.'"

The annual meeting of Chicago Spiritual Union was held at Garfield Hall, June 20th. The officers for the ensuing year were elected as follows: President, S. M. Bumstead; Vice-President, Mrs. A. Drynan; Secretary, J. C. Kernahan; Treasurer, S. Flint; Trustees, W. J. Kitson, L. H. Sawyer, L. P. Moyes, T. W. Bumstead and F. H. Bumstead. The meetings of the society during the past year have been well attended. All expenses have been promptly met, and the society has $15 in the treasury with which to begin the new year.

Them Flowers.

Take a feller 'at's sick and laid up on the shelf,
All shaky and 'ganted and pore—
Jes all so knocked out he can't handle hisself
With a stiff upper lip any more;
Shet him up all alone in the gloom of a room
As dark as the tomb and as grim,
And then take and send him some roses in bloom,
And you can have fun out o' him!

You've ketched him 'fore now—when his liver was sound
And his appetite notched like a saw—
A-mockin' you, maybe, fer romancin' round
With a big posy-bunch in yer paw;
But you ketch him, say, when his health is away,
And he's flat on his back in distress,
And then you can trot out your little bokay
And not be insulted, I guess!

You see, it's like this, what his weaknesses is—
Them flowers makes him think of the days
Of his innocent youth and that mother o' his,
And the roses that she us't to raise;
So here all alone with the roses you send,
Bein' sick, and all trimbly and faint—
My eyes is—my eyes is—my eyes is—old friend—
Is a-leakin'—I'm blamed ef they ain't!

—*James Whitcomb Riley.*

The first painting, so far as known, was done in Egypt, B. C. 2,100, by command of king Osywandyas, to commemorate his exploits.

THE HUMAN SOUL.

Its Status from Modern Revealments.

The Material, Spiritual and Soul Planes.

TO THE EDITOR:—For some time past I have been a member of a class of investigators who were striving to learn the exact status of the human soul as portrayed by science, also the recorded opinions of scientists from earliest times down to the present. Our leader is a scientist and thoroughly competent for such a search, in which he has spent much time within the past ten years, the benefit of which he freely gave us, and, strange to say, we find the opinions of ancient scientists more nearly in accord with spirit teachings of today than are the opinions of modern scientists.

At a culminating point in our progress a paper was called for from a member of the class giving the status of the soul from modern revealments, and as that paper has a direct bearing upon suggestions I made in a former letter published by you in No. 172, I hand it herewith, hoping you will deem it worth of a niche in your bright, progressive sheet.

E. R. ROCKWOOD.

San Francisco, Cal.

THE SOUL—FROM THE STANDPOINT OF REVELATION.

In treating this subject in the light of modern revealments, I shall endeavor to do so under three general heads or divisions on the principle that there are three distinct planes of being and manifestation, which I shall term the material, the spiritual, and the soul planes, each plane taking precedence in the order thus named, from lowest to highest.

In treating the subject thus I find it necessary to restrict the meaning of certain words and terms used in relation thereto; for the sake of distinction, the mass of the different divisions will be referred to as material, substance and essence; that is, the mass of the lowest as material; the mass of the intermediate as substance, and of the highest as essence.

The term personality and individuality must in no case or sense be interchangeable; in my use of the term personality, it shall be only considered to apply to material and spiritual conditions, and individuality to the soul only. Also the term mind, spirit and soul, must have no interchangeable signification; I shall use the term soul as meaning the ego, the real immortal self, the individual; the term spirit, as the immediate covering of the soul, the active agent of the soul through which, or by means of which, it contacts materially for outward manifestation; the term mind I shall consider as the result of the soul's intelligence, manifested through a physical or a spirit brain, as the case may be; that is, corresponding to the plane on which the mental manifestations is made.

For the purpose of this paper, I do not consider it necessary to decide whether the mass of the two lower planes, the planes of manifestation, was created or has been eternally co-existent with the infinite, originally in essence, later ultimated into the condition and relations we at present find. Neither is it necessary to inquire as to the means used to accomplish such stupendous results.

Revealments from the spirit plane declare and maintain that there is a line of demarcation between the soul and spirit planes, also a like line between the spirit and the material planes, making it impossible for a combination of elements from each of any two planes to form a mass: that is, the law is such that elements from different planes cannot combine; nevertheless, elements from the highest plane pervade both the lower planes, contacting, thereby directing and controlling results: also elements from the intermediate or spirit plane pervade the material plane with a like design, but for more specific, even special results, that is to say: the aura of the infinite pervades all; on which is stamped, not only all past records, but also, all future destiny; hence to all who are called to work in His vineyard, there is an ever-present model and description for their guidance.

The differentiated atoms combined with caloric, magnetism and electricity are given as the basic elements of the material plane; all of which is pervaded by od, which is the basic element of the spirit plane, which, combined with other unnamed elements, forms the mass of that plane; the soul plane lies contiguous thereto; this, the plane of being, contacts the spirit plane through the aura of the infinite.

For the purpose of this paper, let us suppose that out in space, at a time designated as "the beginning," there were placed the uncombined elements, in their original innocence and purity, of our earth, together with its corresponding spirit and soul planes, with substance and essence ready to receive their initial impression.

Prepared for that hour were an associated band of souls who had arrived at the sonship with the father, the infinite, having passed through all the grades of unfoldment on older planets in this or another solar system, they having graduated, have received their diplomas, which means that they are actively competent to read the design and interpret the will of the infinite, are in accord with that will, hence to them as controllers and directors is delegated the power to execute the same.

They joyously hear the summons and direction: "Come, take this material, this substance and this essence and execute the designs herewith portrayed." They come, and in their presence the infinite individualizes an almost innumerable host of souls, by combining atoms of himself with an element of the essence of the soul plane in differing degrees and propositions, using the entire mass of that element, polarizing each individual, developing positive and negative for action and reaction, stamping each and all with eternal individuality, and placing all in the paradisiacal elements of the soul plane, in a passive, yet self-conscious condition, decreasing that independent, active self-consciousness that could only be attained by contacting material and substance, and mastering all their varied environments.

Well might the "Sons of God shout with joy" at the view and contemplation of such a scene, and especially as they were delegated to elaborate and consummate the divine intention portrayed before them! They are more specially denominated planetary spirits, and here their work begins, to direct the ever-present energy to the accomplishment of results: that direction, that mode or manner of action, is known as law. The final result to be obtained is the unfolding of that host of souls to the condition of masterful, active consciousness of their relation to the infinite father and all beneath them. In fact the planet and all its corresponding spirit spheres were organized, and every condition evolved, yes, not only what has been, but also what remains to be done, is all for the ripening of this grand family of souls.

These planetary spirits were put in charge of this triune kingdom, a long way back of where material science contemplates the scene; but those ages of concentration, combination and contraction of material, until it arrived at a condition where organization into definite form, for specific results, was possible, it is not necessary to contemplate; still we must not forget that the atom, or particles of material, were being constantly imbued with qualities fitting them to fill the niche in every organization to the building of which they would be, and were, ultimately called.

When material had arrived at this point, and the planet was ready for the support of vegetable life, the intelligent directors brought together certain atoms or particles in due proportion, of varying qualities, where magnetism, moisture, electricity and caloric could freely combine with them, and aggregation from surrounding material resulted in what is known as germination and growth; but constrained to a definite form, by the will and power of the directors, to conform to the dimensions of the model originally and forever resident in the aura of the infinite.

To each such origin of genius or family was given the power of reproduction, which was, and is still, a power to call together and hold in union properly differentiated atoms, in the due and fixed proportions that are the index of each and every genius and species of animate organization; which is but a description of the various seed germs from lowest to highest—after such origin and reproductive function was established, the law of evolution, under the same intelligent direction, will account for the varied species in every genius.

Thus far it will be observed there has been no mention of definite results on the spirit plane. The spirit plane or division of substance is a locality of perfected forms, for every one of which it was originally dependent upon the material plane for inception: that is, a pervading basic element of the spirit plane was and is present at the formative process on the material plane, resulting in a perfect form counterpart, a vehicle of the developed life principle, that at the dissolution of the material organization ascends to the spirit plane, and in that more genial clime, rounds out into the beauty of perfection as form, living form. So that the statement, "the Spirit World is the ascended spirit of this world," is not far astray. Hence the spirit plane in its lower strata was rife with manifestations of this class, each move resulting in a higher and higher manifestation, as an ultimate of the law of evolution, acting upon the material plane, until the highest animal organization, as mere animal, was attained.

The corresponding spirit form of this organization having developed the then highest manifestation of animal consciousness, instinct, and a species of loose reasoning, it had become sufficiently refined so that its elements could be utilized by a soul to form its spirit activity, for a material physical embodiment. Thus and at this point of physical, animal evolution came the first human soul on to this material plane, for the development of active self-consciousness and the unfolding of its divine attributes, that, until then, ever since its individualization, had been wrapped in germinal subjectivity. With its advent came the first ray of a consciousness that held in embryo the quality, that, through development and growth, could ultimate a conscience, or that could, by any possible means, appreciate the value of a moral or ethical idea and action; this then, is a distinguishing characteristic between the highest animal and the lowest human.

It must be borne in mind that a first physical personality was very gross, and that the corresponding spiritual personality was in accord with it, and it being the soul's first attempt to manifest through such environments, the results were correspondingly crude and unsatisfactory. But here came in the law of evolution to aid, abet and help clear the channels of expression so that, after many trials, the soul's divine attributes could shine forth in high ethical and æsthetic expression, such as is found in the highest civilization on earth today.

To summarize:—as statement, the soul to be immortal *per se* must include a past, present and future record; not only this, but an eternal past, upon which an eternal future may be predicated; again, in order to unfold its almost infinite possibilities, it must be so constituted and situated that it can come into touch with every condition of and in the entire universe.

As conclusion, from the preceding views the soul has an eternal past, in that it is an individualized spark of the the infinite; as such it holds in its finite environment the quality of the infinite, together with a mind bearing the memory of all that the infinite had conceived up to that date, in regard to the universe; by means of the needed number of varied personalities on the material plane and the corresponding personalities on the plane of substance, it comes into touch with every possible condition in the universe, and obtains thereby, a masterful control of each and all; hence, it becomes an active, self-conscious entity from everlasting to everlasting!

W. J. Colville's engagements are made at Cassadaga camp till July 23, inclusive; Lake Brady, July 25 to August 5. On Sundays, August 6, 13 and 20, he will lecture in Chicago, when meetings will be held in Washington Hall, Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M. His lectures on "Spiritual Science" will be given at Health College, 8 South Ada street, commencing Monday, August 7, at 3 and 8 P. M. After August 24, he will pay return visits to Cassadaga and Lake Brady, and then resume work in Chicago. Present address, Box 132, Lily Dale, N. Y.

The Flemish school dates from the fifteenth century, when Hubert and Van Eyck established themselves at Bruges. The characteristics of their style were dignity, strength, and a close imitation of nature.

FACTS! FACTS!

The Catholic Church and Spiritualism.

There can be said of Spiritualism that which cannot be said of any other ism or system of religion, science or philosophy: It draws from all religions, all philosophies, all sciences. It commands the respect and attention of all classes of humanity and unites them in a common brotherhood under the grand and comforting banner of demonstrated immortality.

No other thing, force or power in all the world is to be compared with the mighty magnetism of an assured, tangible existence beyond the grave; with a filling up of the mighty gap which heretofore existed between material death and only a hoped-for resurrection, millions upon millions of years, perhaps, in the future; with a demonstrated discovery of the missing link that connects the present with the future, time with eternity, mortality with immortality, a link that the orthodox church has ever failed to supply to anxious inquiry. It forces upon the spiritualistic platform, or into the arena of spiritualistic literature and investigation, the Catholic Florence Maryatt; the Baptist Abby Judson; the Methodist Samuel Watson; the Unitarian M. J. Savage; the chemist Prof. Hare; the astronomer Flammarion; men and women from every religion, science and condition of life are drawn irresistibly toward this mightiest of magnets, *i. e.*, the demonstration of the continuity of life beyond the transition called death. Who, however skeptical, agnostic and incredulous, does not wish, desire and hope with all his heart in the absence of any experience with its phenomena, that Spiritualism is true?

Rev. John Gmeiner, a Catholic priest at St. Francis near Milwaukee, has written a book entitled "Spirits of Darkness and Their Manifestations on Earth, or Ancient and Modern Spiritualism." This is a curious book. Like the Bible, one can prove almost anything from its pages. While it plainly and forcibly acknowledges the truth and reality of the phenomena of Spiritualism, the burden of its song seems to be that all spirits that communicate with mortals outside and independently of the Catholic church and its priesthood, are evil spirits, or "spirits of darkness," and should be avoided by all good Catholics, with the aid of priests.

The book was no doubt written to stem the tide of anxious inquiry on the part of Catholics, into the phenomena of Spiritualism which are so rapidly increasing in variety and amazement, and to counteract to a certain extent the effects of a very interesting spiritualistic book: "There Is No Death," written by Florence Maryatt, a Catholic.

The following are a few extracts taken at random from this book. They bear their own comment and therefore require no criticism from the reviewer.

1. "Undoubtedly some mediums have tried to dupe people, and their tricks have come to light; but in numerous cases any intention or possibility of fraud or deception was entirely out of the question. It has been truly remarked: 'To deny the reality of all the alleged spirit manifestations is to discredit all human testimony; and to regard them all as jugglery, as the result of trickery, is equally absurd.' No one who reflects a little will pretend to say that so many thousands and even millions of Spiritualists—among whom are numbers of men and women noted for their intelligence and honesty—no one, I say, will pretend that all these are playing tricks only upon one another." Indeed, what object could intimate friends, relatives or neighbors have for thus trying to deceive each other? Moreover, both in Europe and America, many men of eminent intelligence and social position, and careful scientific investigators, who commenced to examine the alleged phenomena of Spiritualism as complete skeptics became thoroughly convinced of their reality; plain, undeniable facts, in many cases excluded the possibility of fraud or delusion."

2. "As members of the church we have no reason for denying the possibility of such phenomena. Both the Bible and the church (in her official books) teach the possibility of such phenomena; the greatest teachers and saints of the church in all ages proclaimed the same doctrine, and in the histories of the lives of many saints of the church numerous similar phenomena are recorded."

3. "There is only one power on earth that which the lawful ministers of the one true church of God have received from Christ, which can compel the mischievous, lying spirits that try to delude men to confess, despite their repugnance to do so, who or what they in reality are."

4. "Believe not every spirit, but try the spirits, whether they be of God: because many false spirits are gone out into the world. God has not given irresponsible spirits to mankind for their guidance on the way to the yet unseen realms above, but the one true church founded by His incarnate son, against which all the powers of darkness will never prevail. In the light of the doctrines of this church alone we may safely as far as is permitted to mortals, examine into the mysteries of the unseen universe, which, according to the designs of providence, are still shrouded in deep mystery before us."

5. "What is the attitude of the church—of course, I mean the only one true church of God—in reference to modern Spiritualism? In the first place, the church, like the inspired lawgiver, Moses, many centures before, forbids her members to have any dealings with the spirits of darkness, or to 'seek the truth from the dead.' The church does not vouch for the reality of all or any phenomena which modern Spiritualists claim to have witnessed at their seances or private circles. The reality of these phenomena never has been and never will be examined into by the supreme authority of the church.

"The only phenomena of a supermundane character, into whose reality the authorities of the church occasionally examine, are alleged miracles which God, either directly or by His good ministering angels, is believed to have wrought in favor of or by some member in communion with the church. Whenever such an examination is made, it is done according to fixed rules which are the ripe conclusions of the experiences of all ages and countries."

6. "The reality of the phenomena of modern Spiritualism having never been examined into by the supreme ecclesiastical authority, every member of the church is perfectly free to form his own opinions on the subject."

7. "We have above explain[illegible] at the church does not vouch for the reality of the alleged phenomena of modern Spiritualism, but leaves her members perfectly free to form their own opinions on the matter.

"We now state that the church freely admits and has always admitted the possibility of such phenomena. This we may learn from her official books, and the teachings of her greatest theologians and saints. In her ritual we read that through the influence of spirits some people may speak in languages they never learned, reveal distant or secret things, acquire superhuman strength, etc. St. Thomas teaches that spirits may cause seeming apparitions, and produce wonderful phenomena. The written lives of the saints are full of phenomena quite similar to some of those which modern Spiritualism claims to have produced."

8. "Assuming the reality of the main phenomena of modern Spiritualism, we may ask: Are the spirits that produce them really what they claim to be—the spirits of departed persons? Are they good or evil spirits? In deciding such questions the church lays down, in the first place, the great principle taught in these words of the Apostle John: 'Dearly beloved, believe not every spirit; but try the spirits, whether they are of God: because many false prophets are gone out into the world. By this is the spirit of God known: every spirit that confesseth Jesus Christ to have come in the flesh, is of God; and every spirit that dissolveth Jesus, is not of God.' Examined according to this fundamental criterion of the church, modern Spiritualism, considered as a system of doctrines based on the marvelous phenomena referred to, is undoubtedly the work of spirits of darkness, of evil demons, who, under the attractive mask of dear departed friends, endeavor to lead men astray from their God and Redeemer."

9. "The bishops of the Catholic church in the United States, at the second plenary council of Baltimore, 1866, after stating the Catholic principles on modern Spiritualism, declared: 'We rejoice in the Lord, that faithful Catholics have not thus far been infected with this pest; and we exhort them in Christ, that they favor Spiritualism in no manner, not even indirectly; and that they should never, not even from mere curiosity, be present at its circles. For such as enter the house of the devil, may fear that they be deceived by his machinations and become subject to his power.'"

10. "Modern Spiritualism, then, as a system of phenomena tending to ignore or deny Christ and his church, must be looked upon by all members of the church as the work of evil spirits, trying to delude men under the mask of departed [illegible], often, dear persons. No member of [illegible]church, knowing this—with a good [illegible]ence—can be present at Spiritualis[illegible]les or seances. But must we, there[illegible] infer that there exists no real intercommunication between the living and the departed? That the spirits of the departed never manifest themselves to or influence their still living friends? By no means. The church has always taught and believed in the communion of saints; that is, of all true members of the church of Christ, of those who are still in the flesh, and of those who have departed this life in the friendship of God."

I think I have quoted sufficiently, Mr. Editor, to give your readers some idea of the position of the Catholic church in regard to Spiritualism. What a pest it is to them to be sure!—more of a pest than intemperance, adultery, polygamy, slavery, anarchy, political corruption, the social problem, capital and labor, immorality generally; a pest that is creating more anxiety to the church, both Catholic and Protestant, than all the other pests combined. Is it not singular that the church should regard so jealously and with so much dread and anxiety, so harmless and moral a pest as Spiritualism has proven itself to be, while it pays little or no attention to all the pests of the decalogue? As for me, I would say give me more of this pest; more of the proof which it affords of a future existence; more of the evidence which it alone furnishes of the continuity of life beyond the grave.

For nearly nineteen hundred years the pulpit has failed, utterly failed to satisfy the pew of a life beyond the tomb. Nothing that the orthodox minister has ever said at the grave of the loved has mitigated in the least the grief of the bereaved. How often have we heard ministers upon these solemn occasions acknowledge, with the deepest humility, that their would-be words of comfort were but aggravating words of mockery.

Suppose, for example, that Bishop Foster of the M. E. church should officiate at the funeral of a beloved husband, and repeat orally what he has written and published: "However it "may awaken surprise, truth demands "that we should make the confession "that we do not know that death does "not end all;" how overwhelmingly consoling that confession would be to the heartbroken widow and fatherless children! What a cheering effect such a confession must have upon faith of mountain-moving proportions; while faith of mustard-seed dimensions would be entirely lost in the silver (?) cloud enveloping it.

Is it any wonder, then, that the old orthodox sheep are going astray? Is it at all strange that the masses should be seeking something more tangible and assuring in regard to a future existence than has been given them by old-time theology?

This pest has done more to arrest the progress of agnosticism and materialism and infidelity and atheism than all other systems of religions and philosophy combined. Let us have more of this pest.

H. V. SWERINGEN.

The group of Laocoon and his sons was by Agesander, to whom, also, some attribute the Apollo Belvidere, the Farnese Hercules, and the Dying Gladiator.

Greek paintings were executed in distemper, with glue, milk, or white of eggs, and on wood, clay, plaster, stone, parchment and canvas.

The Etruscans, as early as 280 B. C., were singularly skillful in casting. When the Romans at that date captured Volsinii they carried away over 2,000 statues in bronze.

Lysippus, of Sicyon, was the first to make portrait statues. He was court sculptor to Alexander the Great, and had the monopoly of making the statues of that monarch.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Dire Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX.
Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

Price, $2.25, Post-paid.

SIXTEEN SAVIORS.

WORLD'S SIXTEEN CRUCIFIED Saviors; or, Christianity Before Christ. Containing new and startling revelations in religious history, which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. By Kersey Graves. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author—as will be seen by his title-page and chapter heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark. Printed on fine white paper, large 12mo, [illegible] pages. New edition, revised and corrected, with portrait of author [illegible] Postage [illegible] cents. [illegible] sale at [illegible]

HOW TO MESMERIZE, BY PROF. J. W. Cadwell, one of the most successful mesmerists in America. Ancient and modern miracles explained by mesmerism. An invaluable work. [illegible] paper, [illegible] cents.

THE GIORDANO BRUNO. COMpiled from the Freethinkers Magazine. Very valuable. Price 15 cents.

The Dock.

A FAVORITE RESORT.

Fourteenth Annual Summer Assembly of the

CASSADAGA LAKE FREE ASSOCIATION.

At Cassadaga Lake, Lily Dale, Chautauqua County, N. Y.

PROGRAMME.

July 21, Jennie Hagan Jackson; July 22, W. J. Colville; July 23, Jennie Hagan Jackson, W. J. Colville; July 24, Conference; July 25, ——; July 26, Jennie Hagan Jackson; July 27, Lyman C. Howe; July 28, Mrs. H. S. Lake; July 29, ——; July 30, Lyman C. Howe, Mrs. H. S. Lake; July 31, Conference; August 1, Lyman C. Howe; August 2, Special, Labor Day, O. P. Kellogg, Sundance, Wy.; Hon. M. A. Foran, of Cleveland. August 3, Mrs. H. S. Lake; August 4, Willard J. Hull; August 5, W. W. Hicks; August 6, Willard J. Hull, Mrs. C. L. V. Richmond; August 7, Conference; August 8, Willard J. Hull; August 9, Grand Army Day, A. B. French; August 10, Hudson Tuttle and Mrs. Tuttle; August 11, Mrs. C. L. V. Richmond; August 12, A. B. French; August 13, A. B. French, Mrs. C. L. V. Richmond; August 14, Conference; August 15, Hudson Tuttle and Mrs. Tuttle; August 16, Woman's Day, Rev. Anna Shaw, Mary Seymour Howell; August 17, O. P. Kellogg; August 18, Mrs. Lillie; August 19, George P. Colby; August 20, Hon. A. B. Richmond, R. S. Lillie; August 21, Conference; August 22, Mrs. Lillie; August 23, Temperance Day; August 24, George P. Colby; August 25, W. J. Colville; August 26, Hon. A. B. Richmond; August 27, W. J. Colville, Mrs. Lillie.

Edgar W. Emerson has been engaged from July 30 to August 7, and Miss Maggie Gaule August 12 to 27.

SPECIAL ATTRACTIONS AT CASSADAGA FOR THE SEASON 1893.

It is not necessary to write eulogistic lines regarding the speakers on our programme who, through repeated appearance, have indelibly carved their names on our roll of bright lights.

Our special days that bring such an influx to our gates are well-manned and wo-manned.

Who heard—or heard of—the flashing wit and bright versatility of our suffragist advocate, the Rev. Anna H. Shaw, and felt the magic influence that pervades the beautiful thought and persuasive logic of the gentle Mary Seymour Howell? Such a happy combination cannot fail to make Woman's Day even a grander success than any of its successful predecessors.

A. B. French, our own silver-tongued orator, will be the speaker Grand Army Day. On this subject Mr. French is transcendental.

For Labor Day, aside from O. P. Kellogg, who is always master of the situation, we are to have the Hon. M. A. Foran, of Cleveland, Ohio, who has served three terms in the United States Congress, besides being known as a distinguished orator, author, scholar and soldier.

George P. Colby, the gifted and leading spiritualistic lecturer of the South, who was so active in the De Leon Springs meeting, will fill two dates on our programme. As a test medium Mr. Colby possesses more than average ability.

There will be attractive innovations by way of evening entertainments, talent that has never yet graced the Cassadaga platform. Mrs. Gertrude Andrews, a dramatic genius, upon the altar of whose soul a divine fire burneth, will put upon the boards two or three classic dramas, in which she assumes the leading role. We predict that Mrs. Andrews will be a delightful revelation to lovers of real histronic art.

Mr. Charles Sullivan of Boston, who comes highly recommended as a dramatic impersonator and director of quaint, old-fashioned entertainments that are always so enjoyable, has been secured for three dates.

Miss Clair Tuttle, the young actress and Lyceum leader, who proved such a favorite at camp last season, will again have charge of our little folks, also presenting evening attractions at the Auditorium.

The Northwestern Orchestra, without whose glorious music Cassadaga would be as a great bird of brilliant plumage deprived of song, will be on the grounds throughout the entire season.

Mr. John Lane, the capable musical director, assisted by Mr. Lillie, will have charge of the choir and chorus singing.

Edgar W. Emerson, the platform test medium, a former favorite at Cassadaga, has been engaged by the management for the early part of the season.

Miss Maggie Gaule, of Baltimore, who knows no rival as a public test medium, will be with us the last two weeks in August.

Prof. W. A. Mansfield, who is renowned for slate-writing under test conditions, will be on the grounds during the entire season.

Mr. Eben Cobb, of Boston, Mass., whose reputation is sufficiently extensive to need no introduction, will, on the evenings of August 11th and 13th, give illustrated lectures, using stereopticon views, the subjects being of special interest to believers and investigators.

Mrs. Stoddard Gray and son, Dewitt C. Hough, the materializing, mental and writing mediums, will be at Cassadaga Camp through the season to hold their seances.

We are pleased to note the fact that among the number of celebrated mediums at Cassadaga for the present season there will be none more widely celebrated than the gifted Prof. W. A. Mansfield, known far and near as one of the finest mediums and slate-writers in the world. A young man through whose wonderful phenomena hundreds of skeptics and investigators have been convinced of the truth of spirit return.

Aside from messages and portraits received between closed slates under strictly test conditions, Mr. Mansfield's evening circles are of a peculiarly pleasing and convincing character.

Pierre Keeler, who has no living peer as a medium and slate-writer, is already located here, giving daily sittings to applicants.

All who [illegible] have heard of Mr. A. Campb[illegible]nthropist, through whose remarka[illegible] mediumship such beautiful oil-paintings [illegible] produced last summer, will welcome his return.

Besides local mediums of all phases we have among the recently-arrived Mrs. Mary Webb Baker, who heals by the laying on of hands.

An attractive sign on the library building reads: "Miss Hattie H. Danforth, Psychic and Business Reader, Classes in Palmistry, Developing and Test Seances."

Mrs. Stoddard Gray, the materializing medium, who, through the remarkable manifestations, drew such large crowds of eager investigators last season, will be here during the months of July and August.

There will, perhaps, be no one attraction round which will center a greater interest than the School of Psychical Culture and Elocution, conducted by Mrs. Gertrude Andrews, who besides being a dramatic star of no small magnitude has enjoyed an enviable reputation as instructor of these branches.

Certainly nothing in the way of evening festivities could exceed the weekly Wednesday and Saturday evening dances at the Auditorium.

It's always like a dream of enchanted arcadia, the brilliant lights flashing o'er head, the soft zephyrs wafted through the open sides, with the ever-changing sea of merry dancers floating in pulsing measure to the glorious throbs of the Northwestern Orchestra.

The Lyceum work carried on so successfully last season under the leadership of Mr. Gleason and Miss Tuttle, will be conducted by the same management upon a broader and more elaborate basis this season, which means increased good times for the little folks, whose interest and enjoyment Cassadaga never forgets.

THE LIBRARY.

Probably there is no one feature at Cassadaga more worthy of mention than the free circulating library, the especial project of Mrs. Marion Skidmore, who several seasons ago recognizing the feasibility and growing demand for such an enterprise, with indomitable purpose, ignoring discouragements, started with a very limited stock of books in a small tent, the nucleus of what has evolved into a collection of over eight hundred volumes from the best authors in secular, spiritualistic, historic, scientific and classic works, besides the leading lighter literature of the times.

It is a surprising fact that these very valuable productions have been secured to Cassadaga as the results of a yearly fund raised by the Lyceum children, assisted by the efficient Walter Howell.

The library and reading-room is unusually inviting, being large, airy, well-lighted, artistically and comfortably furnished; with surrounding beautifully-shaded balcony that commands a fine view of parks and lake.

Mrs. Tillinghast, who has been connected with the library since its beginning, is the courteous and intelligent librarian, who kindly welcomes all visitors and daily frequenters, and whose cultured personality has helped to make this one of the most attractive and popular resorts at Cassadaga.

THE NEW CASSADAGA.

Improvements to be Seen on all Sides.

Modern Rome is built upon the ruins of the "Eternal City," but the Cassadaga of 1893 is not built upon the ruins of anything, and is the outgrowth of what it has been in the past twelve years. Many of the Utopian dreams of our early workers have been more than realized in the beautiful camp ground, now the summer home of so many progressive people. Change denotes growth, and the marked changes in the past year indicate that Cassadaga is making history with rapid strides. Improvement has been the watchword of our devoted trustees, and of a few of their nearest friends. Such being the case, it was but natural that each worker should vie with the other in endeavoring to make improvement follow improvement as it has done during the past year.

The visitor to Cassadaga this season will be struck with the improved condition of the station, where many important changes looking to the comfort of passengers have been made by the New York Central Railroad. Shelter from the scorching rays of an August sun, and from the "gentle rain from heaven," is now found in abundance, while the enlarged platform will furnish a pleasant promenade for those who await the coming of friends on the train. The railroad authorities have awakened to the fact that our camp furnishes more than half of the business done on the D. A. V. & P. R. R. during the summer season, and are now trying to show their appreciation of the favor.

As the visitor moves on towards the camp-grounds proper he notices the great changes that have been made at the gate. The old wooden-gate has gone forever, and in its place stands a tasty iron-gate, surmounted by an arch containing the letters C. L. F. A. The unsightly swamp at the left of the entrance has been filled in with gravel and soil, and now presents a very inviting appearance to an æsthetic eye. At the right of the gate we now see the office of the association, in which the Lily Dale post-office will be located during the coming assembly. This building formerly stood on the brow of a hill fronting the gate, thereby shutting off the view from Melrose Park, and its removal to its present position is not only advantageous to the residents of the camp, but makes it possible for those outside of the grounds to receive their mail without any inconvenience whatever. This office has been thoroughly renovated within, and the outside has also been tastefully decorated, thus making the building much more of an ornament than formerly.

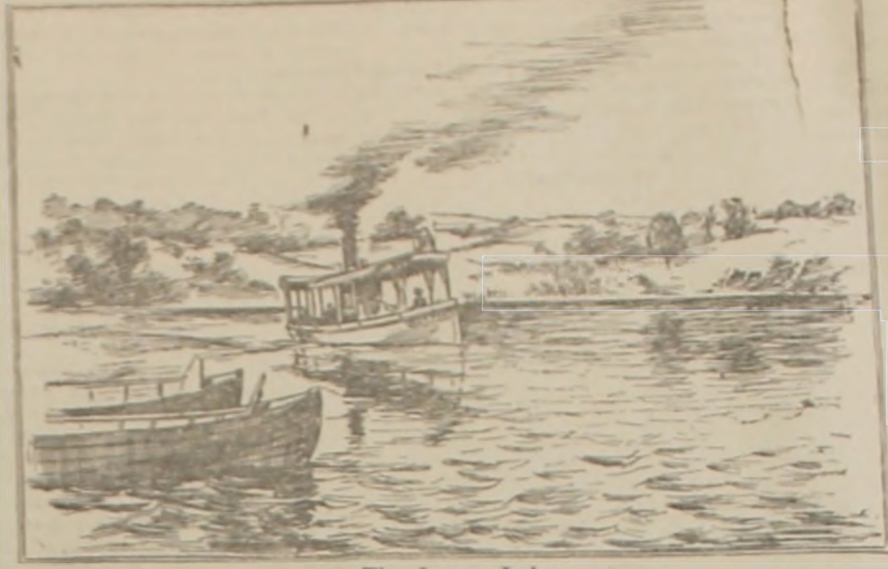
We next notice the Tillinghast cottage, recently purchased by Mrs. A. L. Pettengill, of Cleveland. It looked well before, but now it is beautiful, and does not seem like the same residence; it must be seen to be appreciated. Large beds of rare flowers can be seen here and there on the parks, which have been transformed by these exquisite gifts of the divine goddess, Flora. Crossing Melrose Park the visitor notices that many of the cottages, as well as the Auditorium, have been improved by a new dress of paint, while the gravel-walks and close-cut lawns prove that some one has an eye to the natural fitness of things, and keeps everything as it should be.

Cleveland Avenue at Cassadaga

The Grand Hotel is next noticed. This commodious structure has been renovated from top to bottom with paint and paper, while many of the rooms have been refurnished. Everything has a bright, fresh look, and the improved condition of the interior of the hotel makes it seem far more homelike than ever before. The dining-room has been tastefully arranged, and the new table furnishings, to say nothing of the excellent food, are of themselves most appetizing. The Grand is, for the present season, under the able management of Mr. and Mrs. Fred G. Andrews, of Findley, Ohio, who are unquestionably the right people in the right place. They are practical hotel people, and know just what to do for the comfort and entertainment of their guests. Their table is excellent, and their rates most moderate—from one dollar to two dollars per day during the session. The association has spared no expense to make the Grand attractive from without, and thoroughly comfortable within. The parlor has been refurnished in a way that would put many a city hotel to shame. Electric lights are now found in every room in the house, thus giving the visitor city conveniences in more senses than one.

Scattered over the grounds are the arc and incandescent lamps for illuminating the public parks. This one improvement alone makes our Cassadaga new, for the glimmer of these lights among the trees, and its reflection thereon, are most beautiful in their effects. We opine that our visitors will spend much of the night out of doors when they have once gazed upon the forests made resplendent by these beautiful lamps.

Sewerage has been put in for the entire camp, thus assuring our visitors of the continued healthfulness of our camp. The system of waterworks is being extended for the purpose of fire protection, and to enable residents to have a steady supply of water in their homes, if they desire it. Other improvements in this direction are already contemplated for next year, and no pains will be spared to give Cassadaga a good supply of pure water for all its needs.



The Lower Lake

In all directions about ten thousand dollars have been expended this season in permanent improvements, and the end is not yet. This money has been advanced by the true and tried friends of Cassadaga camp, who have faith in its future. Mrs. A. L. Pettengill, of the board of trustees, has been engaged in improving the hotel and beautifying the grounds. She has given liberally of her means to further every needed improvement. The electric lights are due to the philanthropic efforts of H. W. Richardson, another efficient member of the board, while our honored president, Hon. A. Gaston, and Mrs. C. H. Henderson have put in the sewerage. Mr. D. E. Bailey now comes forward with money to enable the management to extend the system of waterworks. To such men and women as these Cassadaga owes its past and present achievements. We only hope that others may be tempted to follow the noble example set them by our Cassadaga philanthropists. But the only way to appreciate what our camp now is, is to come and see it; therefore, we invite all people, of whatever nation, without regard to sect or creed, to turn their eyes towards Cassadaga camp, and see if it is not the mecca of the progressive Spiritualists of the world.

H. D. BARRETT.

PHENOMENA AT CASSADAGA CAMP.

Frequently seeing reports in our Spiritualistic journals of unusual mediumistic power and remarkable manifestations of various phases, I feel constrained to tell of a most wonderful experience that came to me while at camp last season, through the mediumship of Mr. Campbell of Pittsburg, Pa., then located on Cleveland avenue, Cassadaga Camp.

In a social way I had met the gentleman several times, and as a result entertained for him an honest respect, based upon his sterling qualities and manly integrity.

Hearing of his wonderful mediumistic gifts and the truly marvelous manifestations produced at his private sittings, also witnessing the constant army of anxious investigators that daily stormed his citadel, I asked the privilege of being present on some of these occasions, which was kindly granted. In company with one of the association's officials—a lady of Meadville—whose engagement it was, I went in the afternoon to Mr. Campbell's parlors. Shortly after arriving I was asked by the medium to remove my hat, which I declined doing. By the way, it was a hat I had not worn before during the season, consequently not a familiar article. It was of a most peculiar shade of heliotrope, with fore and aft feathers like the smokestacks seen on some steamers. Upon a third invitation of the medium the hat was removed and placed by myself under the couch on which I was then sitting. Four chairs were arranged facing each other, in a circle, drawn as closely together as our occupancy would permit. Between the medium and the lady, outside the circle, was a chair upon which rested a small traveling bag containing tubes of oil paints, brushes, etc. Two slates were handed us, carefully examined and pronounced by all perfectly clean and devoid of any trace of pencil or brush. These were placed together, held up some distance from our laps by a hand of each in the circle; the medium requested the lady to place for a few seconds her disengaged hand among the tubes of paint, which she did. All was silent; the sun streamed in through the windows; I could see it glimmer on the rippling waves of the lake only a few feet distant. I also noted the gay carol of the birds; but within I felt the solemn hush as of a holy communion; my soul was filled with a strange awe. Across the face of the medium changing expressions and lights played, as of an inward transfiguration, as though *en rapport* with a power divine, though invisible to mortal eye. The feeling was spent. On the dial plate of our time four minutes only had been marked off when the medium said, "I think they have finished." The slates were opened with great curiosity by the lady; perhaps she doubted. I leaned forward to look, and there, oh miracle of the century! on the face of the slate, in oils still fresh from their recent application, was a beautiful bunch of lilies of the valley, artistically arranged among three rich green leaves that looked as though the early dews of morning had but just bathed their faces. The lilies and leaves were in color and shading true to nature, seemingly the production of a practical hand. On the margin, surrounding this cluster of nature's lovely children, were several faces, seven in number, some of which were readily recognized, especially the well-remembered one of O. B. Chase, one of Cassadaga's early trustees. Down at the right-hand corner was a portrait of the finest specimen of a squaw I ever saw. Her raven hair was fantastically arranged, with here and there bright dashes of color, and in the center above the forehead—did our eyes deceive us? no, wonder of wonders—there was a fac simile, true to color, shade and style, of the heliotrope feathers that so gracefully nod on the front of my hat, then resposing 'neath the couch.

Robert Ingersoll may scoff, and from his elevation (?) say he "*knows* it's all a fraud." Talmage may, with virulent pen, nasal twang, and dramatic stride, denounce it all as trickery, diabolical. Old mother earth may totter on her foundations, yet would I *know* of a truth beyond all dispute that I have witnessed one of the most remarkable Spiritualistic phenomena of the present age, and through the God-given mediumship of one who values the gift so sacredly that the revenue it affords him is expended in charity—thus doubly blessing his fellowmen.

TRUTH.

Let Us Forget.

The following remarkable exemplification of inspiration occurred at Cassadaga during a recent lecture by Mr. Colville on "Memory." In the course of the address the speaker discussed the desirability and possibility of forgetting undesirable past experiences. Instantly a woman present seized a pencil, and, at the close of the remarks fifteen minutes later, handed to Mr. Colville the following lines, which he pronounced genuinely inspirational. He explained that in his opinion the verses had been composed by an outside intelligence; that the subject of the discourse placed the woman in connection with those particular vibrations which she caught and was able to transcribe. Here are the lines:

Let us forget
The memories that bind us fast
To our mistakes, outgrown and past;
The trust betrayed, the tarnished name,
The look of scorn, the blush of shame,
Let us forget.

Let us forget
That once we strove for selfish gain,
Regardless of another's pain;
The vain remorse, the sense of loss,
The burden of our self-made cross,
Let us forget.

Let us forget
The slights, the stings, the anguished tears
That marked the paths of bygone years;
The bitter cup, the dark despair,
The one dark hour which none might share,
Let us forget.

Let us forget
All but the love, the grace, the light
That bore us to our present height,
And haunting ghosts of grief and care
The guise of angel hosts shall wear,
Let us forget.

Lily Dale Camp as it Is.

Since the organization of the Cassadaga Lake Free Association some twelve years ago, there has never been any flagging of interest among its friends and devotees. On the contrary, its management has been notable for its enterprise, energy and progress. On each recurring anniversary one cannot fail to witness new projects being pushed forward with fresh zeal and courage to their consummation. These projects are never visionary, but always sensible and practical, and therefore feasible. During the first three days of the present month, it was the writer's privilege and pleasure to look in upon the busy preparations now going on for the comfort, convenience, health and joy of the thousands of friends so

Continued on 7th page

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PART FIRST—Religion and Science.
Introduction; Religion; Fetishism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress depends on his Intellectual Growth; The Great Theological Problems—the Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself.
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The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.
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Lily Dale Camp as it Is

Continued from 6th page

soon to gather there. There is an air of thrift and push pervading the camp. Each and all are busily engaged, working in accord with nature to make everything appear and be at its best. The lawns never looked quite as beautiful, nor the trees quite as fresh and green and symmetrical as now. And it is all because the human workers have seemed to realize the force of the Master's words: "My Father worketh hitherto and I work."

But the touch and finish of cunning fingers which add so much to nature's charms is not all. There are other common sense and practical measures, works of necessity and comfort, which are being pushed to completion. A system of waterworks, sewerage and an electric light plant, which, if not so pleasing to the eye, will contribute largely to the material comfort of the coming campers.

The returning Cassadaga campers will be pleased to note the changes which have been going on at Lily Dale in their absence. A wonderful transformation has taken place at the entrance. The office building has been removed to a more suitable and convenient location and remodeled. Grounds have been graded. A neat iron fence has replaced the old and unsightly structure; and the Tillinghast cottage has become "a thing of beauty;" and to its new occupants we hope will be "a jo forever." Even the railroad company, hither so slow to realize the camp's necessities, building a new station, and a shed 200 long to shelter the throngs of this summ visitors to Lily Dale.

Last Saturday evening, as we looked on from the porch of the Grand Hotel up the still waters of Cassadaga Lake, just the setting sun was sending its sheen oft silvery light over its surface, and calm, restful influence of the scene stole in the senses, we no longer wondered the dear departed should select such a tryst-place with mortals as Lily Dale. So

"Sometimes, when adown the western sky
A fiery sunset lingers,
Its golden gates swing inward noiselessly
Unlocked by unseen fingers.
"And, while they stand a moment ajar,
Gleams [illegible] from the inner glory
Stream brightly through the azure gates afar,
And half reveal the story."

H. BEMIS.

HOTEL AND ACCOMMODATION.

The Grand Hotel is now in fine condition for the reception of guests, having been newly furnished throughout, and fitted with modern conveniences.

The hotel will be open this season during the entire summer, from June 1st to September.

The prices for board, with room, are $1.00 to $2.00 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel by the week at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates cents per day.

Ground for tenting purposes can always be had free of cost by application to the authorities.

Groceries, provisions, fresh meats and milk can be purchased on the grounds.

How to Get to Cassadaga Lake.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Alleghany Valley and Pittsburgh Railway to Lily Dale Station.

Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio, and the Buffalo and Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Alleghany Valley and Pittsburgh Railway for Lily Dale Station.

Inquire of railroad ticket agents for excursion rates to Lily Dale.

Persons residing at points where excursion tickets cannot be bought to Lily Dale can purchase Chautauqua Lake excursion tickets to Jamestown or Dunkirk, N. Y., and from thence direct to Lily Dale.

THE FAIR.

ng Cassadaga's attractions for the of '93 will be a Fair, where there will exhibit and for sale articles of all kinds and useful, souvenirs and curios. is is not a local enterprise, but a matter ich all who visit the camp will be inter-. Every possible effort is being made , in the direction of success, which will enhanced benefit and pleasure to Cassa-a's guests.

Phenomenal

nspired with a desire to share with the orld a rich personal experience, I submit the ollowing divine message which came to me rom a dearly-loved spirit, who addressed it hrough the wonderful mediumship of the celebrated Pierre L. O. A. Keeler.

The following is a fac simile of the message written between closed slates under strictly test conditions:

"DEAREST ELIZABETH:—Well, I have solved the mystery of death and religion. Oh, that I could but speak—could but talk and tell you all!

"There is truth, I find, in all religious faiths, but there is a great deal of error, also.

"No religion can be properly receivable to the world when it tends to put up a barrier between the human mind and its legitimate progress and unfoldment.

"Sectarian narrowness and bigotry are curses to all civilization, and these are the twin helpmeets of the orthodox church to-day.

"No reasonable human mind can accept as of divine origin the Holy Bible in entirety, and if we discard one passage from the so-called word of God, wi all sit in judgment upon which passage is and which is not, inspired and from God?

"I came over here king for the Lord and my crown. I have found either, and the promised harp is n rthcoming.

"Babbling broo green meadows, mossy banks, rustling l and verdant hills are more glorious t the gold-paved streets of the New Jerus

"Yes, yes, ve inherited wisdom as well as eternal lif d I now see the folly of the modern chur

"I did no e to write you a lecture, but I do want ge you to do all you can to thwart the doings of the priesthood, and to promul the beautiful truths of spiritual philosop

"I am immortal, but I seem the same as wher the old body.

"I with you many times. I love you. I remer. I guide you. Believe me ever watc over you. I am still your loving and devo mother,

"ISABELLE HY E."

Mrs. H. S. Lake.

SHE WILL SPEAK AT CASSADAGA.

The recently installed pastor of the Cleveland Spiritual Alliance, whose portrait appears herewith, was born at Sackett's Harbor, N. Y., in 1844. She was aware of the gift of mediumship in very early childhood, beginning at the age of nine to write poems, which a little later found their way into the public print.

During her eighteenth year she wrote a remarkable rhythmical biography of Napoleon Buonaparte, which competent critics greatly praised. It appeared, in connection with a large number of miscellaneous poems, from the publishing house of Hurd & Houghton in 1872. It will be reissued ere long, with some later additions, not the least notable of which will be "Philosophies," the product of spirit Walt Whitman.

Mrs. Lake's history has been one of enterprise, enthusiasm and unique and strange experiences. At a very early age she began to note the limitations of her sex, and to feel keenly the injustice heaped upon it everywhere—in the state, the church, the domestic relation, particularly the sinking of the individuality of the wife in that of the husband. So it came to be a part of her creed that even a married woman has an inalienable right to her person, her property and her name.

In 1874, while engaged in study in the City of New York, she met a young Roman Catholic priest, who, shortly after, apostatized that he might consummate their union.

Poverty, persecution and suffering, resulting in the death of the young priest, were the consequences which befell them.

Immediately thereafter Mrs. Lake took the platform, that she might proclaim the principles and purposes of Romanism, and for nearly two years this was her constant theme.

She will be remembered by thousands who listened to these lectures in almost every western State of the Union.

The time devoted to this work was filled with great anxiety, for the odds with which she had to contend made her path a perilous and rugged one. Still she pressed on as the spirit friends guided and impelled.

Mrs. Lake was chairman of the finance committee of the National Liberal League for a number of years, and as an organizer and inspirer in this direction was second to none. At that time it was her habit to present the Spiritual philosophy whenever and wherever she could get a hearing, and then, as now, she enunciated the more practical and valuable aspects of the same, and their relation to the stirring questions of the day.

During these years she wrote her speeches inspirationally, and relied upon the same influence to assist her in their delivery. For the last eight years, however, notes have been entirely discarded, and she speaks either in the entranced or superior condition.

Of her platform utterances, the Washington (D. C.) *National View* says: "She is a talking essence; her aphorisms are spiritual prisms; her words are vitalizing nectar because she is in earnest. She takes her flights and sustains them; a single sentence is a bit of transparency broken off the spheres."

A nature so vehement and pronounced necessarily arouses antagonism, and many persons who do not know the woman as she really is, are bitter in denunciation of her course and conduct.

Her devotion to the principles in which she believes is uncompromising, although she has no disposition to dominate the opinions of others.

A somewhat general misunderstanding of her views has caused her to be severely criticised, but to all suggestions made by friends that she modify her position, she answers: "I cannot betray what appears to me to be the truth."

She is continuously employed, for not only is she a zealous Spiritualist and medium, but she is equally an enthusiastic nationalist and vegetarian, and never loses an opportunity to expound what she believes to be the higher principles of human living.

She is a life member of the Veteran Spiritualist Union, the constitution of which is largely the product of her thought and interest.

She is also a life member of the American Secular Union, made so by the members of the same in token of her loyal and efficient services.

For three years she was the regular speaker at the First Spiritual Temple, Boston, and comes to her new work, where she has been warmly welcomed, with the kind wishes and thorough appreciation of many eastern friends.

C.

CASSADAGA CAMP.

"Bounteous nature loves all lands,
Beauty wanders everywhere,
Footprints leaves on many strands,
But her home is surely 'on the banks of Cassadaga Lake.'"

Chautauqua, famous as a county of more than usual picturesque scenery, possesses within its borders no spot more wondrously beautiful than Lily Dale or Cassadaga camp.

The grounds of the association are finely situated on the eastern shore of the upper of the three lakes, which are connected by channels; a fourth lake, not at present navigable on account of impassable channel, completes a chain that, nearly surrounding the place, makes it a veritable island of enchanting beauty in an emerald sea.

Cassadaga is about eight miles from Lake Erie, and twice that distance from Lake Chautauqua, in Chautauqua county. The lakes, like Chautauqua, are fed by many springs; the altitude, about eight hundred feet above Lake Erie, is sufficient to make it desirable as a health resort, while the attractive surroundings make it a charming resort in every respect, the summer programme presenting literary attractions unsurpassed by any camp in the land.

Words are always poor things, and wholly inadequate when attempting a description of the ideally beautiful; therefore, to fully realize Cassadaga's loveliness one would, of necessity, have to visit it.

There are fine and artistic cottages, numbering nearly one hundred and fifty, a grand hotel, stores, stands and public buildings, with an auditorium of extensive dimensions that is always, during the meetings, lavishly decorated with a profusion of plants, flowers and bright banners.

There are trees—a great many trees—with broad branches that reach protectingly across the avenues, forming graceful green arches.

Parks there are—pretty, blooming parks, presenting a picture fair enough for Deity itself.

In the background on one side stands the cool, green hills, silently keeping guard, while on the other rises the darksome forest, whose very tall pines, in their primeval majesty, seem forever whispering, whispering.

Upon the lake's rippling bosom glides steamers, sail and rowboats, with opportunity for fishing par excellence. The sunrises are exquisite, the sunsets glorious, painting the water and sky in hues of splendor.

A pure, sweet air—scent of earth, warm pines, and aromatic things, fills one's whole being with delight divine, to which the ever-sympathetic soul responds, and life and its purposes become more ennobling.

Thus, from an humble beginning, Cassadaga has evolved into an institution of national importance and vast influence, with yet grander possibilities for the future. The association's property alone is valued at more than $35,000, with the entire property of the camp at about $125,000.

The attendance increases each year, and great improvements are constantly being made, with greater to follow.

W. J. Colville at Cassadaga.

W. J. Colville's season of work in connection with the Summer School of Psychic Science at Cassadaga camp, Lily Dale, N. Y., is proving highly instructive to the many intelligent ladies and gentlemen who attend its sessions. Lectures have been given daily, with very few exceptions, beginning June 7, to continue till July 22. A very large variety of subjects have been treated in replies to questions, as well as in carrying out the printed programme. The lectures are given at 2 and 8 P. M., in the Octagon, which is a truly picturesque though simple temple devoted to the higher branches of human culture.

On Sundays large gatherings have assembled in the great Auditorium, which seats nearly two thousand persons, and is so constructed that the whole audience can see and hear any speaker whose voice is clear and utterance distinct, without the slightest difficulty. Excellent music has been furnished by Prof. George W. Morris, who is a splendid performer, especially at home with organ and piano, and his mother, Mrs. G. Morris (formerly of Chicago), whose fine, ringing soprano unites magnificently with the powerful baritone of Mr. J. T. Lillie, who has won for himself by several years of faithful service a very warm place in the heart of C. L. F. A.

Entertainments have been given in Library Hall, at the popular admission price of 10 cents. Mrs. Andrews, who is a brilliant elocutionist and teacher of physical culture and the art of expression, has charmed every one who has heard her. Miss Hattie Danforth, of New York, has used her psychometric gift, coupled with her knowledge of palmistry, to the delight and edification of many. All the musicians have contributed their services, and W. J. Colville has given brief addresses and impromptu poems, eliciting hearty applause. The result is that Mrs. Tillinghast, the worthy and accomplished librarian, has had the pleasure of adding a large number of valuable new books to the already well-equipped free library, which is a great boon to winter residents as well as to Summer visitors. Mrs. Pettengill's munificence has done more than words can describe to improve the grounds and increase the efficiency of the work. She has been ably seconded by Mrs. Skidmore, the beloved mother of the camp, and many other noble women and men.

The hotel is excellently kept by Mr. Andrews, who is an ideal landlord. The 4th of July was kept in fine style at the Auditorium, with exercises of a patriotic and spiritual character. The day ended with a concert and readings at Library Hall, followed by a dance in the Auditorium.

W. J. Colville lectures in the Auditorium Sunday, July 16, at 10:30 A. M., and 2:30 P. M. Mrs. Hagan-Jackson arrives by July 21, and will speak on that day.

IN VINDICATION.

The Facts of History.

There are events that have occurred in the growth and development of the spiritual philosophy which render them of more than ordinary importance, and when chronicled by the historian due regard should be paid to presenting them in their true light, in justice to this as well as future generations.

Among these events may be mentioned Dr. H. Slade's visit to Russia, which came about in this wise: In the early part of 1875, a paragraph appeared in some of the New York journals, in which it was stated that the Czar of Russia had directed the faculty of the University of St. Petersburg to investigate the claims of Spiritualism.

On the 5th of December, 1875, Mr. A. Aksakof wrote to Dr. Slade as follows:

"DEAR DOCTOR—You know, of course, that the University of St. Petersburg has appointed a committee for the investigation of mediumistic phenomena. . . .

"You are the best medium for the best manifestations in the light, and I would like it very much if you could come to St. Petersburg. I have heard you are not unwilling to do so, and to come in the spring.

"Please write to me at once if it be the case, and what would be your considerations. We pay the expenses of the traveling and boarding; remains the question of remuneration."

This letter arrived in New York December 26, 1875, and accompanies this for your inspection.

Being an equal partner with Dr. Slade, the correspondence relating to our affairs devolved upon me. In replying to Mr. A., after explaining the business relations between Slade and myself, I informed him that on the receipt of two thousand dollars ($2,000) we would lose no time in placing ourselves at his disposal.

This letter was due in St. Petersburg about the 20th of January, 1876. Before it reached its destination, Mr. A. wrote to Colonel H. S. Olcott, in New York, asking him if he thought $2,000 a sufficient sum to offer Slade. On hearing this read by the colonel, I told him I had named that sum in my letter to Mr. A., when he remarked that inasmuch as Mr. A. and I agreed on that amount, there was nothing more to be said on that point.

An immediate reply from Mr. A. ought to have reached us by the middle of February, but nothing came. Days passed, followed by weeks, when we were surprised by receiving the second letter from Mr. A., written in March, and received in April.

After acknowledging the receipt of my letter in January, he gave as his reason for not sooner responding that a dispute had arisen between some of the professors belonging to the committee, which had resulted in their abandoning further attempts to investigate.

He then went on to say that several gentlemen, himself included, were desirous of seeing Slade, "and I write to ask if you are willing to come to St. Petersburg next autumn, and give three sittings, each to eight persons, free of charge, and remain in St. Petersburg three months, during which you could receive patronage from the public?" This impressed me as being far more preferable to going before the university committee, so I said to Slade: "My idea is to say we will go on these terms on receipt of $1,000," to which he readily assented.

I then wrote to Mr. A. on receipt of $1,000 we would comply with his requirements. This letter could not have been received before the latter part of April, but when it did arrive, instead of Mr. A. writing to me he wrote to Colonel O., telling him that he had accepted our offer. In the October number, 1892, of *The Theosophist*, in "Old Diary Leaves," by Colonel O., in which he mentions this letter from Aksakof, the following is what he quotes Aksakof as saying:

"Again and again I have to thank you for having arranged the affair with Slade under the conditions offered.

"Enclosed I send you a sight bill of exchange for $1,000, to your order, for which I beg you to make a written contract with Slade, to cover the following chief points: 1. Slade must reach here by the 1st of November. . . . 2. On receiving the $1,000 Slade binds himself to come and remain here three months, without claiming any other remuneration save what he gains from public seances, of which he is free to give as many as he chooses. 3. As to the conditions *I* proposed and *he* has accepted—that he shall give us one seance weekly, without further charge, I fear there may arise some misunderstanding. There are eight of us who have subscribed the money."

The above substantiates what I have represented Mr. A. as saying in his second letter to us, which, I regret to say, I have been unable to find.

The first intimation we had of our offer being accepted came from the colonel's reading portions of Mr. A.'s letter to me, in which it was suggested that if Slade would give a sitting to a committee appointed by the Theosophical Society, a favorable report of it in advance of Slade's coming would have a favorable impression. He then asked me if I thought Slade would receive such a committee? He added that the regular meeting of the society occurred on that evening, at which he would appoint the committee. To avoid mistakes, I proposed to go and lay the matter before Slade, and return immediately with his reply, which was "yes." "I will sit for them to-morrow—two in the morning, at 10 o'clock; two at 2 o'clock in the afternoon, and in the evening, after sitting for the remaining two, I will sit with all together."

This programme was carried out, majority and minority reports were made, which, Colonel O. says, were forwarded to Russia.

Mr. T. Frederick Thomas, F. T. S., being alone in the minority, caused his report to be published in the Newark (N. J.) *Journal*, June 2, 1876. It will readily be seen that the sittings given this committee were merely incidental, and had no influence on Mr. A.'s mind, which was evidently satisfied in regard to Slade's mediumship when he wrote his first letter to Slade on the 5th of December, 1875.

A written contract was then entered into between Mr. A. and Slade, in which Colonel O. represented the former, which being duly signed and witnessed, and security being placed in Olcott's hands, he paid us the $1,000, which completed the arrangements.

To prove to you, Mr. Editor, that security was given, I send you a letter from Mr. A. in relation to it, dated May 14, 1877, which came to us at the Hague, in Holland.

I also enclose one from Colonel O. in relation to the same matter, dated New York, July 28, 1877. In this letter he says: "Some time ago I received a letter from Mr. Aksakof to the effect that he was willing that I should send you the jewelry, etc."

That Mr. A. relied upon some personal statements regarding Slade's mediumship there is no room for doubt.

In the summer of 1873, Mrs. H. P. Blavatsky called at our rooms, 413 Fourth avenue, New York, when, after having a sitting with Slade, she said to me that Slade was wanted in St. Petersburg; that her friends there had seen what had been published, and that Mr. Aksakof had requested her to report to him, which she said she would do immediately. Our acquaintance continued from that time on until we left New York on the 1st day of July, 1876.

During all that time she frequently gave me to understand that she was paving the way by which we were to go to St. Petersburg. Later on her statements were doubtless corroborated by Colonel O., and on their statements Mr. A. based his reliance on Dr. Slade's mediumship, and not on the committee's report, as has been erroneously publicly stated and published in THE PROGRESSIVE THINKER June 6, 1891.

Banner of Light please copy.

J. SIMMONS.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENAL.

Through the Mediumship of Geo. Cole.

TO THE EDITOR:—The Octavius Cæsar address was spoken at the Carrie Miller Circle, June 2, and the Ellery Channing address was written one week later.

The Emanuel Swedenborg communication was recently written inside a sealed envelope, through the process of independent spirit writing—those communicating having come to the light of day through the medial instrumentality of Mr. Geo. Cole.

In signing spirit communications it is not uncommon for Mr. Cole to add to his name the initials M. R., meaning Medium Romanum, or medium of the Romans. This designation is especially appropriate, as Mr. C.'s medial powers have proved so acceptable to the Roman spirits who for fourteen years have communicated with the modern world through this splendid instrument, thus honoring him with their confidence, companionship and esteem.

In the early period of the manifestations of the Roman spirits they delivered many lengthy, elaborate and eloquent addresses, whole pages of which were in Latin. Of the Latin passages, Prof. Henry Kiddle was the reporter and translator. Prof. K., for many years Superintendent of Public Instruction in the city of New York, was greatly distinguished as a linguist and for his scholastic attainments; he told me (and since his passage to Spirit-life has written to the same effect) that the Latin spoken by the Roman spirits through the medial instrumentality of Mr. Cole was superior to the collegiate Latin of this day.

When I learned that the purpose of the representative Roman spirits—this mighty and colossal power, which for eight centuries of time, with imperial sway, governed the world—in organizing and centralizing around the Carrie Miller Circle was for educational and humanitarian work, I gave a listening ear to all they had to say, and I soon learned that Spiritualism was a greater force, a more beneficent power, and a wider field of use and activity than I had before any adequate conception of. I found this to be especially true of the more or less intimate and co-operative relations which may exist between spirits and mortals—improved, perfected or perfecting conditions on the spirit side of life, such as exist at the Carrie Miller Circle, being necessary for the best results.

I am here only throwing out a suggestion or two, only touching the subject with the tip-end of my fingers, reserving to another and early occasion fuller disclosures and statements.

The brilliant address of Augustus Cæsar is a fitting culmination of the Roman addresses that, during a period of fourteen years, have preceded it.

What shall I say in introducing to the readers of THE PROGRESSIVE THINKER the address of Mr. Ellery Channing? I will repeat what a gentleman said when I read the Channing address before the Carnegie Hall Spiritualist Conference, that "it was a splendid presentation of the subject, and completely characteristic of its great author."

Dr. Channing, who passed to Spirit-life in 1842, commenced his public career as a Congregational clergyman. But in the progress of events and in the evolution of thought, no orthodox pulpit was large enough to hold him, and this intellectual giant and moral hero led the bulk of the Massachusetts Congregationalists, including Harvard University, over to Unitarianism.

After a half a century's residence in Spirit-life, Dr. Channing finds conditions so far perfect that he can with his own spirit-hand write and address the mortal world with all his old-time power and eloquence. While there is not an unimportant passage in the Channing address, what thrilling language, what words of encouragement, are in this statement: "Many spirits who once were in the mortal have returned to earth-scenes in the accomplishment of such missions as I have here returned, and every day will increase the number of returning spirits, intent upon the object of teaching their mortal friends the great lesson that life is immortal, and that it is the spirit which survives the wreck and dust of mortal ages, and not the material, which may be beautiful of form and figure to-day and a mass of unsightly ruins to-morrow."

Swedenborg's letter in answer to his mortal correspondent is of no secondary importance. In substance he tells us of the intimate relations between the spiritual and mortal worlds, and the dominating power of the former over the latter. What is the inevitable inference? Is it not better for mortals to understand the laws of life—those relating to both spheres of existence—so that we can live in harmony with truth?

CHARLES R. MILLER.
2421 Atlantic Ave., Brooklyn, N. Y.

THE MATERIAL A PRISON-HOUSE FOR THE SPIRIT.

Dear mortal friends, when in earth-life I claimed that that mind was free which escaped the bondage of matter; which instead of stopping at the material universe and making it a prison wall, passed beyond it to its author, and found in the radiant signature which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement. You will thus perceive that I had an unconscious intuition of that spiritual phase of existence which is now both associated by the Spiritualists of this epoch and demonstrated by the manifestations of those spirit friends who once were mortals, but have passed through the valley and shadow of death, to meet rejoicing friends in the distant spheres, and leave weeping friends and sad memorials to testify to their valued earth-life existence.

If when a mortal I had understood what I now understand I would have substituted the word mind for spirit, and made a few modifications in my expressions; then I would have claimed that upon which modern Spiritualists base their faith and knowledge.

It is the bondage of matter which confines the spirit in mortals in its narrow and limited sphere, whose only views of life are the lusts and luxuries of the mortal body, its pleasures and passions, its lusts and aggrandizements.

It is not strange, therefore, or phenomenal, that mortal men, endowed with brilliant intellects, developed to a high standard of science, art and learning, in all that pertains to a mere earth-life condition, should be grossly ignorant and skeptical of a spiritual state of being which does not come within the range of their investigation.

All the sciences that are known to man, teach and lead to the inferior substances found in and upon the earth's surface. Every branch of study, whether ancient or modern, has its geographical and historical significance. The knife of the sculptor reproduces in stone some form or figure of a modern or ancient hero. The artist's brush reproduces a rural scene or face of a famous character. The astronomical telescope but discovers another world of matter. And the matter or material substance is the commencement and end of every research or scientific investigation, as taught by the institutions of learning established among mortals, to refine and elevate, develop and broaden out the intellects of mortal men.

Thus all that mankind may understand and appreciate of the great and beautiful is that which arises from or is intimately connected with gross matter.

There are, notwithstanding, glimpses of the still more beautiful and great beyond the material universe; glimpses obtained of a superior state of beings in the spiritual realm, through a moment of freedom acquired by the spirit of mortal man when it has winged its flight to those celestial regions; saw, met and conversed with friends of bygone days; and enjoyed for a brief space all the joys of a spiritual realism.

Those delightful experiences are reproachfully satirized by the cold and calculating materialistic as dreams of a fervid imagination, and those who have enjoyed such experiences adjudged harmless lunatics.

Had the spirits of those materialists been permitted to enjoy a similar experience, and been released for a brief space from the bondage of matter in which they had been educated, research and investigation of a higher and more noble state of existence, a more pure and beautiful sphere of life would have followed, and the spirit in mortals would then enjoy before the world its dual state of existence, and exemplify both the physical and spiritual conditions belonging to mortal life.

The culture and development of the spiritual side of earth-life existences have been entrusted to the science of theology. Have its disciples improved their intrusted mission? Have the spirits under their care been freed from the bondage of gross and sensuous matter? Has one link in their chain of servitude been broken? Alas! no. More links have been forged, the bondage is even greater, the servitude even more humiliating. Why? Simply because theology is of the world, worldly, and its highest science rests upon the material universe.

Its teachers, many of them, are conscientious, well-principled beings, but they are dazzled by the glare of material splendor, and cannot from that standpoint penetrate the radiant mists of their own conjurations, nor eliminate from their lives that ambition to wear a mitered crown and hold court in a marble temple, ornate with sculptured gods, and perfumed with the sweet odors of burning incense.

The mission of theology has failed in its purpose, its object teachings are material and not spiritual: it has invaded the private lives of its proselytes and imposed burdens to increase material substance and grandeur; aggrandize itself from the paltry earnings of its slavish followers; and the mortal world has less knowledge to-day of the spiritual phase of life through theological teachings than it had before the institution was established among men.

A new era has dawned upon the mortal world. Missionaries from the spiritual realms have undertaken to free their brother spirits in mortal forms from the bondage of matter, and give them supremacy over its oppressive conditions, that they may utilize the useful and beautiful in nature to the glory of the all-wise and omnipotent God, and not to the eclecticism and aggrandizement of mortal man.

Many spirits who once were in the mortal have returned to earth scenes in the accomplishment of such a mission—as I have here returned—and every day will increase the numbers of returning spirits, intent upon the object of teaching their mortal friends the great lesson is that life is immortal and that it is the spiritual which survives the wreck and dust of mortal ages, and not the material, which may be beautiful of form and figure to-day and a mass of unsightly ruins to-morrow.

Permit, therefore, your spirit friends to return, and furnish them with facilities for making known their mission. They return not in their interest, but in your own; they return to free your spirits from the bondage of matter, that you may emerge from your prison of circumstances and call no man master, knowing and feeling yourselves equals before God of any and all spirits, whether in the mortal or spiritual, and exercising those intellectual rights and powers that must rise superior to that hereditary faith which has kept you in servile ignorance for such a long period of time.

WM. ELLERY CHANNING.
Advent 1842.

THEIR WORKS FOLLOW THEM.

GOOD FRIENDS:—I shall select for my subject, "The After-Life." Mortals are not in general, aware of the significance of the biblical phrase, "Their works follow them;" yet that reveals a world of light on the future existence of man. Every profession, every trade, every occupation commenced in earth-life, is continued, magnified and perfected in spirit-life. There is, however, this difference: That mortal lifework is performed with the substance of things; in spirit-life, with the spirit of things.

The after-life, therefore, is the signal, the natural result arising from the mortal condition: after the artisan can manipulate successfully the proper materials in existence, he is then permitted, through his acquired experience and skill, to manipulate the more etheric and refined or spiritual in the after-life, return to his earth friend and by his influence aid him in his work, and cause him to be more skillful than he, the spirit, was when a mortal.

Thus the mortal world progresses and is endowed with all the conveniences and improvements which mortals now enjoy and which are in all respects so peculiar to the closing year of the nineteenth century.

The "after-life," therefore, is the perfected condition of the mortal, the latter being part spiritual and part mental, while the former is wholly spiritual, and beyond and above, in all respects, the divided condition known as the mortal.

To be a mortal is to exist subject to vicissitudes of fortune, soil and climate, and the countless emergencies incidental to an unstable and ever-changing state.

To be a spirit is to live subject to no vicissitudes, to enjoy the fruits and blessing and all those untold joys of an undying and perfected life.

EMANUEL SWEDENBORG.

SPIRITUAL MANIFESTATIONS ARE MADE TO ELEVATE AND ENNOBLE THE MORTAL CONDITION.

This is a man of medium height, short hair inclined to be curly and dark; fair open forehead, and a decidedly intellectual head; features regular and classical; perfectly plain face; no beard, Greco-Roman nose, small ear, and an easy benevolent cast of countenance large, full, gray eyes. Costume is a garment coming from his neck to his knees; the garment is lavender silk embroidered in gold. This garment is gathered at the waist with belt set with precious stones. He wears sandals and leggins. I see a large diamond pendant from his neck. He holds in his left hand a gold ball, and there are diamond letters—Capta—the world conquered.

HIS MESSAGE.

It affords me much pleasure to return to earth-scenes and communicate to mortals from the spiritual side of life.

This, perhaps, is a condition that may appear anomalous, when I require that earnest consideration, and not curious speculation, shall be given to the communication I am brought here to make on this occasion.

There has been so much already said upon spiritual life and its relations to mortal affairs, that the field left for me seems limited. However, as I am a spirit, and as the highest thoughts which can engage the mortal mind is spiritual, it would obviously be inconsistent with and contrary to the nature of my mission were I to select any other subject for discussion.

Mortals are all spirits, only their condition, in mortal life, is relative instead of being actual their intercourse and association with fellow-mortals give rise to projects, schemes and ambitions which develope into material splendor and grandeur. Thus was I when a mortal actuated during my imperialism of the Roman world. I found, after I had become seated, that the city of Rome had been devastated, and many of its streets in ruins, caused by the preceding civil wars. Most of the structures that remained were of brick. Thus I found it. I immediately repaired the desolation; erected grand and palatial structures of marble, grand temples and palaces for public amusement, and the most grand and beautiful of all, which Claudius has described to you, the palace of the Cæsars.

Thus, history has truly said of me, I found Rome a city of brick, but left it a city of marble. I merely make this citation to illustrate the facts that mortal associations develop the material, and not the spiritual, unless, indeed, those associations are controlled and qualified by influences from my side of life.

It is doubtless to be commended; it is, also, perhaps, a necessity from the mortal condition, that material developments should largely engage the attention of mortals; were it not so, citizens of various cities would not point with pride to their noble structures, real estate would not possess its great value, and the tax-gatherer would not have his present lucrative occupation.

But, dear friends, there is something more vast, more noble and more exalted than all this! It is that life which is not a life of change and decay, yet is a life of stability and glory. Its temples and palaces antedate the present race, collectively speaking, of mortal men; and while they stand yet in their imperishable and magnificent grandeur, the palace of the Cæsars lies broken in fragments, mingling with the dust of the few ages which have passed since it excited the admiration and wonder of mankind.

It is, therefore, the spiritual, the eternal side of existence, which should excite the most interest in the mortal world—that life which is continuous, whether in one condition or another. Surrounded though it may be in one phase by trials and difficulties, misfortunes and sorrow, it yet rises superior to all, and returns to that sphere from whence it came, and where it will again be united with those loved ones who have gone before.

Were I a mortal again (and I assuredly expect to walk the mortal vale and mountains), can I retain the memories of my previous earth-like existence! Though I may not ignore the beautiful and grand in the material, yet I shall cultivate the highest and more beautiful spiritual, and thus provide for that exaltation in the higher and better life which is the right and heritage of every spirit.

The class of mortals I find in this age who are known as Spiritualists, are cultivating the spiritual, though they are not neglecting the material affairs of their place of existence. It is through conditions, provided by this class of mortals that spirits are enabled to return, manifest and demonstrate practically that the yawning grave or the open tomb are not horrible cells in which spirits are to be confined, but they are gates ajar, leading to higher realms and a more beautiful state of existence.

There are wide distinctions between the spirit in mortal and the spirit in celestial spheres. The former is enslaved, as it were, to the requirements, appetite and comfort of the body it occupies: its condition, though of a dominating order, must yet conform to necessities which are unknown on my side of life. Hence, it is a matter of great difficulty to remove the barriers and lift the curtain, in order that the spirits in mortal may see beyond its immediate surroundings. Much more difficult is it for such spirits to comprehend and realize that spirits of those they have loved, and whose bodies have been entombed, are standing beside them, and with loving touch seek to renew those relations which mortal death had severed.

Censure not, therefore, those spirits in the mortal who have not enjoyed the same advantages with yourself, whose experiences cannot teach them that their relatives and friends can return and hold intercourse with them: but rather extend to them sympathy and fraternal love; take them by the hand and teach them the truths you have already learned. Recite to them your experience and then explain what appears so great a mystery, that the dead are not dead, for there is no death, but that the dead (so-called) do live, and have a being far more active, far more intelligent and far more important than earth-life conditions can ever provide.

Finally, dear friends, the manifestations that are continually made by departed spirits in these closing years of the nineteenth century are made in the interest of the greatest truths that man can ever know. They are made to establish those relative conditions of life which had been lost sight of in the widow's tears or the husband's silent sorrows. They are made to open the way from one life to another that struggles and sorrows in the mortal may be less, and that finally earth-life's journeys may be beautified by the rainbows of hope and the flower of love, so that when the celestial spheres shall have been attained, the progress from the mortal may not be clouded and disfigured by crime and debauchery.

Spiritual manifestations are made, therefore, to elevate and ennoble the mortal condition, to teach that happiness is beyond the price of barter and trade, and that it consists of spiritual purity, virtue and honor.

OCTAVIUS CÆSAR,
Emperor of Rome.

Merrimac Island Camp.

Our camp opened yesterday as per announcement. For a first day the attendance was good, and the exercises such as to please them all. Every one who comes is enchanted with the grounds. The shade, the quietness and the river are simply grand. Our pavilion will seat about 800, and is first-class in every way. Several hundreds of yards of bunting have been tastefully festooned from the centre pole outwards: the rostrum is made of bunting, with a large sunflower in the centre of two appropriate inscriptions.

We had a flag-raising during the forenoon, and W. H. Bach delivered the oration for that occasion under control.

After adjourning to the pavilion an inspirational poem was read (the poem was written by Mrs. Mitchel of Minneapolis), after which the president delivered his opening address, when we adjourned for dinner. At 2:30 P. M. Mr. Edgerly delivered a masterly address suitable to the occasion. At 4:30 the spirit photographer made a test negative in the pavilion, after which F. Cordon White gave tests from the platform which were nearly all recognized and acknowledged by people in the audience. Mrs. Hoskins of St. Paul spoke at 7:30, after which Mrs. Vaughn took the platform and gave some convincing tests. Mr. and Mrs. Zumbach of St. Paul kindly furnished the music, and that was not the least interesting feature of yesterday. We had a number of solos and duets by members of the choir, besides the regular pieces sung by eight persons. Mr. and Mrs. Z. are encamped here, and will furnish music all through the encampment. We are now in fine shape and ask our friends to come forward and we will entertain them. We have a pleasant and clean dining-hall—conducted by the association—on the banks of the river, and furnish good board at $4 for twenty-one meals, or 25 cents a single meal. We have plenty of tents and can accommodate all who come.

There is a fine array of mediumistic talent at the camp now. Mr. and Mrs. Aspinwall and Mr. Winans are materializing mediums. Mr. Cravens, the spirit photographer, has his instrument set up in the camp. Mr. Johnstone represents the physical phenomena. For test mediums the following are located in the camp: Mr. F. Gordon White, Mrs. Vaughn, Mrs. Jacobs, Mrs. Aspinwall, Mr. Winans, Mr. Johnstone; for healers we have Mr. Preston, Mr. Aspinwall, Mr. Vaughn. More mediums are expected after the 4th of July.

E. BACH.

Merrimac Island Camp,
Inver Grove, Minn., July 3, '93.

The first school of statuary was established at Sicyon by two Greek sculptors, Dipnœus and Scyllis. Pliny mentions these two as the first who carved and polished marble, all previous statues being of wood.

The mosaic copies in the Vatican of large pictures by Raphael, Domenichino and others, occupied from twelve to twenty-five years to execute, and required from 15,000 to 20,000 different shades of color.

The great show pictures of Greece were the illustrations of Homer by Polygnotos. They were painted in a public hall near the temple of Apollo at Delphi, and were considered wonders of the world for 600 years.

The authentic history of modern sculpture begins with Nicola Pisano, who lived in the early part of the thirteenth century. His works consist solely of bas reliefs on the facades and pulpits of Italian churches.

The materials of the sculptor comprise almost every substance capable of being carved, cast or molded. For carving, marble, alabaster, bone, ivory, granite, basalt and porphyry have all been used from time immemorial.

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For five months was I confined to my bed, unable to turn over without assistance; but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet. I did not believe in spirits nor Spiritualism but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients, and will send you many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is the man who can work such wonders?" and many more such questions. Send remedies soon so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world what you have done for me. God bless you is my prayer.

Truly yours, HELEN MASON.
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(See ad. in another column.)
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The Adventures and Work of No
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Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner.

Bloody Joshua,
The Campaign of Deborah and Barak Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
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This statement, herein made' certifies, that I have been using (for the past six months the medical remedies and practicing the system of Alimentation, devised by B. F. Poole, of Clinton, Iowa, through his Control, Yarma, a physician of the Ancient Atlantis. Prior to the time of my recovery, by the treatment of Bro. Poole, I had a running sore on my leg. In 1878 a horse fell with me and I was badly ruptured. Twice I came near dying from strangulated Hernia, and had worn a truss for 15 years, from both of which I consider myself fully cured. I have also been afflicted for the past 12 years, with a severe case of Diabetes, from which I have apparently entirely recovered. I had considered my maladies incurable, and abandoned all medical treatment until I was induced to try that of Bro. Poole; my hearing and my eyesight are improving. I am now 75 years of age. If Bro. Poole's new system of treatment has not effected the above results, what has? This statement is made unsolicited and to discharge an obligation I feel that I owe to Bro. Poole and suffering humanity. W. L. BOOTH. President of the Spiritual and Liberal Association. Hillsboro, Texas. 183

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J. COLVILLE WILL DELIVER two lectures daily during the session of Sum ool of Psychic Science at Lily Dale, N. Y., ning Wednesday, June 7th, 1893. He wi ily at 2 P. M.; also on Tuesdays, Thursd ders at 10 A. M.; and on [illegible] Fridays, at 7:30 P. M. [illegible] from June 7th to plete courses of [illegible] the lectures will be Ju Spiritual Science [illegible] of Health; Sacred An [illegible] Spiritual Co [illegible] or Man's Relation [illegible] from July 6th to 20th, on Spiritual [illegible] World's Great Poets and Authors; [illegible] and second course on Spiritual Science of Health. TERMS: $2.50 for any one course of twelve lectures, or $4 for two tickets admitting to twelve lectures each (twenty-four in all). Visitors single lecture tickets twenty-five cents.

Questions from the audience will always be in order at close of the lecture if they pertain to the topic under consideration. W. J. Colville will speak in the Auditorium on Sundays, June 11th, 1893 and 25th, at 10:30 A. M. and 2 P. M. Mrs. Lillie and W. J. Colville will lecture on Sundays July 2nd, 9th and 16th. W. J. Colville and Mrs. J. B. Jackson, July 23.

Prof. Geo. W. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the Summer School. He will also take pupils and give recitals. 177 tf

Chesterfield Camp Meeting.

THIRD ANNUAL CAMP MEETING of the Indiana Association of Spiritualists will be held at Chesterfield, near Anderson, Indiana, commencing July 20th, continuing until August 14th, 1893. The speakers engaged are Willard J. Hull, Mrs. Colby Luther, J. Clegg Wright, Mrs. Ada [illegible] Sheehan and others; two lectures each day. Mediums for all phases in attendance. Good hotel, natural gas, and sparkling spring water on the grounds; also [illegible] cottages. Spiritualists of Ohio, Illinois and Michigan [illegible] West, come and join us to make this the Cassadaga of the West. Address Anderson, Ind. J. W. Westerfield

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